

SOCIAL JUSTICE REVIEW

Pioneer American Journal of Catholic Social Action



Vol. XXXIV.

June, 1941

No. 3

Published monthly except July and August, and bimonthly during July and August, by Catholic Central Verein of America; Subscription, payable in advance, \$2.00 the year; single copies 20 cents.

Entered as second-class matter April 9, 1909, at the Post Office at St. Louis, Missouri, under act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of Congress of October 3, 1917, authorized July 15, 1918.—Executive Office: 3835 Westminster Place, St. Louis, Mo.

VOCATIONAL GUIDANCE

IN our previous discussion of vocational guidance,¹⁾ the job-finding character of the current varieties of guidance were found wanting. As such it is the inevitable expression of the prevailing false philosophy of life that has excluded God from all daily activities, particularly such as have to do with work, making a living and success. For the Christian, vocational guidance must be the expression of a viewpoint that refers all things, including a vocation, to God as man's final end and reason for existence. And out of this philosophy comes the consciousness of the dignity of labor with which man fashions his eternal crown. The true value and worth of labor as the expression of a vocation cannot be measured by its returns in money, fame, or social value. Success, in the Christian sense—the only true one—is the degree to which our earthly vocation or daily work has helped or hindered us in attaining life's end and purpose. All other considerations are wholly secondary and unimportant. If a lifework has resulted in the accumulation of riches, or fame, it still must be accounted a dismal failure if these have not been used as stepping stones to union with God.

Such an approach to a vocation is not the work of a so-called guidance expert, the classroom or a vocational guidance program of the current variety. It can be taught only in the home presided over by Christian parents who view the world through Christian eyes. This is not, however, to condemn such guidance by the school or other agency that assists youth by continuing the work of the home in the difficult problem of finding a suitable position in this very complicated industrial world. But a good road map is of no value without reliable transportation. Likewise a map of industry is of little value unless a vocation, whatever its nature or success in the eyes of the world, brings us to our appointed end and final destiny.

Once the young Christian fully appreciates the true nature of a vocation in the Christian scheme of things, he is ready for the job of choosing a vocation. He can best make a beginning in this difficult task by bringing the

map of the modern industrial world up to date in a Christian sense. He must realize, and mark his map accordingly, that whole areas are to be colored as forbidden to the Catholic and, what is equally important, that the distribution of jobs in the remaining areas is woefully unbalanced. In other words, there are jobs which no self-respecting and God-fearing Christian can work at and there are far too many men in urban and manufacturing jobs and far too few farming on the land. It is the object of the present discussion to elaborate on this feature of our present work-a-day world in the hope that having cleared the way, as it were, the actual business of making a choice of a life's work can proceed without hindrance or difficulty.

For there is no purpose in discussing vocational guidance as though the present industrial society were essentially sound and healthy. Far from it. Its essential motivations and objectives derive from the false philosophy that has ruled the world so destructively for the past four hundred years. And whole sectors of it express this false philosophy in a manner that immediately and definitely prevents Christian participation, even by workers endeavoring to earn a much-needed and necessary livelihood. This is a secularized age from which God has been excluded and man degraded to the level of a purely economic producing unit. Its prime objective is profit, if necessary even at the expense of the human element. Man, according to this viewpoint, exists for the benefit and welfare of industry and for the production of goods to the end that the industrialist, the manipulator and the financier can reap profits. And it is inevitable in a society such as this that in enterprises for production at a profit immoralities should and do flourish.

A Christian vocational guidance, whether in the home or the school, must clearly perceive these two unmistakable characteristics of modern industry: first, that the prevailing philosophy of industrialism is false and anti-Christian, and second, that several major economic activities are directly immoral in their purposes and products. According to the first, therefore, we

¹⁾ *Social Justice Review*, Oct., 1940, pp. 192-94.

as Catholic and Christian workers must be in the industrial world but not of it. That is to say, we are bound to make our living in one of its many activities but we cannot see eye to eye with it as regards its ends, values and purposes. Secondly, there are numerous forbidden areas in this modern industrial world that a Christian simply may not enter. The discussion that follows will elaborate on these two characteristics of the industrial society in which we live.

The Catholic young man entering upon his life-work must know that he is entering a world from which God has been shut out, a world that denies the existence of moral values and a world in which, because it has rejected the Fatherhood of God, has also rejected the brotherhood of man. It is, in short, a secularized and, therefore, an anti-Christian world. The Catholic worker is bound in conscience to work for the total rebuilding of this society in which he must work at the jeopardy of his eternal salvation and for the welfare of his immortal soul. He must strive to restore to this world of labor, even while he is immersed in it, the eternal Christian values of work, of man's dignity, of an appreciation of man's true end and purpose of existence. In short, he is bound to work for the restoration of a Christian order in the industrial and economic spheres, even while he works at a vocation in this world.

Such an order of society will reject the viewpoint of profits first, of the production of things *über alles*, of industrial prosperity and dividends first. It will reject the wage system, the despoilation of the working classes, the division between financiers who make profits and workers who make a living. It will denounce and refuse room to a system in which the moral values have been watered down to humanitarianism and enlightened selfishness and in which the man in the shop or office is held to be a different being from the man who discharges occasional religious duties and obligations.

Moreover, this economic society in which we live is to be rejected not only for its philosophy and its viewpoints but also for its organizational errors and mistakes that are but the expression of these false rationalizations. Because it rejects a true brotherhood that flows from the Fatherhood of God, it fails to organize its economic activities rationally. The modern industrial world is a chaotic mass of heterogeneous, disunited individuals warring one upon the other. It is an atomized society. Yet, there is a natural vocational bond holding firmly together the workers of a trade or profession. When Christian common sense prevailed, as in the Middle Ages, it furthered this natural constitution of society in the guild system of that day. And Pius XI of happy memory has left for us an easily interpreted outline for the reconstruction of industrial society in his inspired advocacy of vocational groups.

These are definite and distinct characteris-

tics of a Christian economic and industrial society. They are definitely opposed to the prevailing order. Hence, the Catholic youth about to enter this world of work is not at liberty to embrace the present system, as though it did not present grave dangers to his moral welfare. He must recognize it clearly for what it is and having perceived its anti-Christian nature and motivation, he may make only those concessions permitted to a thorough-going Catholic and Christian under the circumstances. And while he is obliged to make his living in a world whose ideals and organization are opposed to his, he must not only refuse to assent to its philosophy and order, but strive with his whole soul for its complete reform and rebuilding.

Obviously, this places a severe burden on our vocational guidance activities. No youth should be permitted to choose a vocation and begin making a livelihood without first having been fully instructed in these important matters—a duty both of the home and the school. Such instruction immediately distinguishes Christian from non-Christian guidance activity. It is far more important in this critical period of our Christian history that Catholic youth be informed of the necessity of rebuilding this chaotic industrial society of ours, than be instructed in the art of "making a success" as the world judges success. Unless this duty be discharged and faithfully so by parents and teachers, we not only jeopardize the spiritual welfare of our young people but fail to provide for the restoration of society to a Christian norm and order.

Beyond this, vocational guidance has the bounden duty to direct Christian youth away from those sectors of our industrial world, the immorality of whose activities are unmistakable. The prevailing philosophy of profits—profits above all other considerations—presents us with the spectacle of highly lucrative activities, generally respected and accepted, but nevertheless immoral. From all of these our Catholic youth must be safeguarded; they must be helped to find a way to make a living but in a position that does not endanger their spiritual welfare.

A wide sector of the publishing and journalistic field is perhaps the most objectional because of its brazen and direct attack upon morals. The reference here is, of course, to those publishing activities that have made of the production and merchandizing of lasciviousness on the printed and illustrated page an art and a business for financial gain. This includes many newspapers, innumerable magazines and an unceasing stream of books. All jobs, editorial and otherwise, with such organizations are forbidden.

A second closed field, closely allied to that of publishing, is a considerable sector of advertising. The promotion, by print, picture and broadcast, of immoral enterprises and activities is forbidden the Catholic youth. Distinguish-

ing the good from the bad here is frequently difficult in view of the art and subtlety with which advertising can clothe the immoralities it is paid to promote.

The entertainment world will immediately occur to anyone whose Christian sensibilities are finely tuned. Considering the recent history of the movie and the lengths to which Catholics have been driven to prevent the screening of even the grossest immoralities (for example, the establishment of the Legion of Decency), it is clear that Catholic young men and women must be warned away from this vocational group.

The financial world is another area about which definite warning signs must be placed. Particularly in the promotion and sale of securities, certain financing activities, and work on the stock and commodity exchanges. Much of the work in this division of our economic system is questionable. A detailed discussion would carry this exposition beyond due limits, but this problem none the less is worthy of a more extended consideration.

Finally the manufacture, promotion, sale and merchandizing of equipment and materials to be used for such immoral purposes as birth control are obviously forbidden activities. There are others, but those mentioned will serve to illustrate a large and growing list of jobs proscribed by Christian decency and morality.

In addition, parent and teacher counsellors must appreciate that in the remaining areas from which their charges may choose a vocation, the unequal distribution of urban and rural workers is an unmistakable indication of a diseased social order. Something like 65 percent of our American people live in the city and 35 percent on the farm. The figures must be reversed and until they are the so-called social problem will be insoluble. No society can exist permanently with the majority of its people living in the city. The counsellor will, however, not only keep in mind the welfare of society as a whole but that of the individual who must here and now be assisted in making a vocational choice. The corruption, immorality and social and economic disintegration that follows upon urban congestion and crowding should be a warning sign to those guiding youth to jobs. The breakdown in our economic life is such that even in this generation thousands now living in cities will be forced to fashion for themselves a livelihood on the land. We will do well, therefore, to anticipate such a forced migration by guiding and directing as many of our youth to the land as possible.

These general considerations for the counsellor, whether parent and teacher, will be elaborated in subsequent articles by a discussion of such specific techniques for guiding and directing youth vocationally as have been found successful in practice.

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CREDIT UNIONS' HELP TO CO-OPERATIVES

THAT credit unions do the most good in the co-operative movement when operated in connection with other co-operatives is an idea that is gaining ground rapidly among co-operators. The latter are realizing more and more that one of the greatest purposes of a credit union is to relieve co-operatives that handle farm and household supplies of requests for and the granting of credit. This purpose can be accomplished best when a credit union is set up to operate in affiliation with the co-operative or co-operatives of the community.

In the earlier days of the credit union movement in this country, the argument most often made and most strongly stressed for the organization of credit unions was that they enabled low-income groups to keep out of the clutches of loan sharks. Working people of both the overall and white-collar classes have been mercilessly exploited by the loan sharks—operating under various names that sound quite respectable. Interest rates charged by loan sharks usually figure out at 30 or 40 percent a year, and not infrequently run higher than that.

Most of the earlier credit unions in this country were organized by employee groups, such as the postal employees of a city, local employees of a telephone or telegraph company, divisional groups of railroad employees, the employees of a factory, packing house, or department store, etc. For the purpose of encouraging the saving habit and of protection against loan sharks, this was not an illogical arrangement. It is a fundamental principle that a credit union can function successfully only when its membership consists of people who know one another.

Related to the credit union purpose of freeing people from the clutches of loan sharks, is that of freeing them from the clutches of dealers and merchants who use the extension of credit as a means to hold their patrons in bondage. Many farmers, particularly in the South, have been virtually the vassals of merchants who furnish them the supplies necessary for living and producing crops. Farmers indebted to their suppliers cannot break away, even though they are egregiously exploited in prices. They can get free only by paying up.

It is noteworthy that many of the credit unions started in the St. Francis Xavier University movement in Nova Scotia had the initial purpose of freeing their members from the clutches of dealers and merchants, so these people could become members and patrons of co-operatives. Knowing that farmers and fishermen could not join and patronize a co-operative as long as they were in debt to private merchants, the leaders of this movement showed

their long-headedness by making use of credit unions to free the people from debt bondage.

Until within the last 10 or 15 years, the credit union movement in the United States was quite apart from the rest of the co-operative movement. Credit unions were organized among people who had no thought of co-operation, and with the blessing of corporation executives who would have no use for co-operation. These credit unions have done a great deal of good in encouraging thrift and keeping their members out of the clutches of loan sharks and finance companies, but they have not been a factor in promoting the general co-operative movement.

Even when actual co-operators began to take hold of the credit union idea, they organized their credit unions by neighborhood or institutional groups, without any particular reference to other co-operatives. Thus, the credit unions organized by the Farmers Union in Nebraska consist mostly of neighborhood groups of farmers, members of the same Farmers Union local. These credit unions, like the ones organized among employee groups in the cities, have helped their members in many ways, but they have not helped the co-operative movement as much as they might and should have.

As already suggested, we are beginning to see very clearly that in the co-operative movement—that is, when organized by people who are already co-operators—credit unions should be set up in connection with other co-operatives. Operated in this way, a credit union is not only in a central place where all the co-operators in the community can reach it easily and at all business hours, but it serves to relieve the co-operative or co-operatives with which it is affiliated of the problem of granting credit.

Although co-operators, and everybody else, should strive to pay as they go and keep out of debt, it is not always possible to do so. Every supply co-operative, therefore, has numerous requests for the granting of credit. But a co-operative association is not a bank. Its business is to distribute goods, not to supply credit. When it grants credit, it ties up a portion of its capital needed for the performance of the functions for which it was organized.

The granting of credit has been one of the most prolific causes of failures in co-operatives. As co-operatives extend credit, a larger and larger part of their capital is tied up in accounts receivable. When in this way they have depleted their operating capital to a point where they can no longer meet their bills, they usually resort to borrowing. The vice-president of the Omaha Bank for Co-operatives has stated that the sums borrowed by co-operatives from this bank are in most instances almost exactly the amount of their accounts receivable. To the extent of the interest paid on borrowed money, borrowing increases the cost of operation.

The Rochdale Pioneers were right—co-operatives should not do a credit business. A co-

operative store or supply association is not a bank. Its business is not to grant credit, but to handle goods. Granting credit is banking business. A credit union operated in connection with a co-operative serves admirably to take the credit load off the co-operative and put it where it belongs—in an institution organized for that purpose.

A good example of a credit union operated in connection with a co-operative is the Omaha Farmers Union Co-operative Credit Association, a credit union in Omaha, Nebr., consisting of the employees of the Farmers Union and its co-operatives in Omaha and of farmers in the vicinity of the city. This credit union, which began business on Oct. 1, 1930, is operated in the office of the Farmers Union co-operative wholesale, the Farmers Union State Exchange.

This co-operative wholesale has a headquarters store or retail department. Among the patrons of this retail department are the employees and farmers who are members of the credit union. Before the organization of the credit union a good many of these employees and farmers had accounts with the retail department. Soon after the organization of the credit union, these accounts were paid with loans from the credit union, and H. C. McPherson, manager of the accounting department of the co-operative wholesale and secretary-treasurer of the credit union, reports that from that time to the present no member of the credit union has purchased anything from the Farmers Union State Exchange on credit.

The members of this credit union go to the credit union for credit and pay cash for goods. They do not even ask for credit in buying goods from the wholesale's retail department. Not infrequently it happens that farmers in the vicinity of Omaha who are not members of the credit union come to the retail department of the wholesale to buy some kind of farm supplies—feeds, seeds, equipment, or what not—and do not have the cash to pay immediately. They are urged to become members of the credit union and to borrow from it the money to buy the supplies they need.

This transfer of the granting of credit from the co-operative to the credit union has worked very satisfactorily. The co-operative gets cash for its merchandise, and thereby conserves its capital. On the other hand, the credit union has never lost a cent on any of the loans it has made for the purchase of goods. It has always obtained the return of its money, with interest. A significant observation from the experience of this setup is that people feel a greater responsibility, and are more prompt in repaying a loan from a credit union than in paying an account for merchandise purchased on credit.

Borrowers from this credit union operated in connection with the Farmers Union State Exchange in Omaha pay only six percent interest on balances—which means exactly six percent

and no more. Furthermore, this credit union is operated on the patronage-refund plan, and the rate of interest is reduced by the amount of the patronage refunds. At the end of each year, the net profit of the credit union, after paying all expenses and three percent interest on deposits and three and a half percent interest on shares, is divided among the members in proportion to the interest they received on deposits and shares and the interest they paid on loans. For the year 1940 the patronage refund was ten percent. This meant that the interest paid by borrowers was reduced by ten percent, which brought it down to 5.4 percent.

Loan-shark concerns may make loans at a stated rate of ten or 12 percent, although the stated rate of most of them is higher than that. But interest is charged for the full period on the full amount of the loan and is added to the amount to be repaid. This means that when the loans are repaid in installments, the actual rate is only a little less than twice the stated rate. Thus, on a stated rate of ten percent—exceedingly modest for a loan-shark concern—the actual rate paid by the borrower would be almost 20 percent. Other charges are often added that send the actual rate to more than twice the stated rate.

Interest in installment buying and on loans from companies that specialize in financing the purchase of automobiles and household equipment is calculated in the same way as interest on loan-shark loans. That is, interest is charged for the full period and added into the note with the principal, the whole to be paid in installments. Some finance companies advertise a rate of six percent. But the actual rate paid in such cases is about 12 percent—against the rate of 5.4 percent paid last year by borrowers in the Omaha Farmers Union Co-operative Credit Association.

A very definite movement is now on among co-operators in this country, particularly among farmer co-operators, to organize credit unions in connection with co-operatives to take the credit load. An example of this is the credit union at Flasher, N. Dak., organized in 1939 to operate in connection with the Farmers Union Co-operative Oil Company of that place. The manager-treasurer of this credit union has his office in the office of the oil co-operative. At the beginning of 1941, the credit union had 350 members and about \$10,000 in assets.

John W. Bollinger, president of this credit union, reports that without doubt much of the credit that patrons of the oil association would ordinarily ask the co-operative to grant is now obtained through the credit union. "There is no doubt," he says, "that a credit union in conjunction with a supply co-op could absorb the major portion of the credit problem and actually increase the volume of sales of such an institution."

Another credit union of this type operates

with the Farmers Union Co-operative Oil Company of Williston, N. Dak. It received its charter in December, 1939. "The organizers were the employees and directors of our oil company," writes A. E. Cady, manager, in regard to this Williston credit union. "Our office has been maintained right in our oil company office. We keep our records and our files in a space given us by the oil company."

"Our credit union has largely taken over the credit business that previously was handled by the oil association. Our oil company used to extend credit in the amount of about \$40,000.00 per year. In our latest fiscal year, the maximum of our accounts receivable was something under \$5,000.00, and the credit union made loans to members of about \$30,000.00. We feel that our oil company was able to get by without extending much credit, due to the credit union being able to handle that business."

"Our credit union started with \$17.50 paid-up stock. Today, it has assets of over \$25,000.00. It has a membership of about 400, and because our oil association has about 850 stockholders, we feel that the credit union can still obtain a lot more members from among our local co-operators."

"Our credit union was not organized to serve the customers of our oil association only, but to serve any Farmers Union member. When a loan is made, we do not specify that the money has to be spent in one of our local co-operatives, but we find that this is usually the case."

"When our credit union was organized, we did not feel that it would grow large enough with a period of a year or two to offer the services it has to its members," Manager Cady concludes. "We feel that we have a good start, but still have quite a way to go to make it as large as it should be in our district. We do know that many services have been rendered to members through the credit union that they could not have obtained from any other source. We also know that our oil association has received a great benefit from having this co-operative credit organization."

At Great Falls, Mont., a credit union was organized late in 1940 to operate in connection with the co-operative oil association there. "Our credit union is operated on the same premises with the oil company," P. F. Lyman, treasurer of this credit union, reports, "but the employees of the oil company were purposely kept off the board of directors and credit committee of the credit union because it was felt that if the management of both credit union and oil company was the same, at times situations might arise which would require a decision that could best be reached if not complicated by the desire to please a patron or sell additional goods."

"Our oil company," Mr. Lyman adds, "has always operated on a cash basis, but we feel that with the credit union ready to take care of

the needs of patrons in need of some credit, the business of the oil company should be materially increased." In four months this credit union has accumulated \$850 in assets, all of which is loaned out and is serving the members.

The *Midland Co-operator*, organ of the Midland Co-operative Wholesale, Minneapolis, Minn., in its issue of Feb. 26, 1941, gave the testimony of four co-operative leaders in regard to the value of credit unions operated in connection with supply co-operatives in the State of Wisconsin. All four of these men, to quote the words of the editor, emphasized "the effectiveness of credit unions in helping solve credit problems of local co-operatives and their members."

"Our credit union has been a big help in reducing our accounts receivable, especially our old accounts," testified Leslie Wanless, Richland Center, Wis. "It has helped our members in many different ways. We've made loans to buy livestock, machinery, feed, seeds, to pay old bills, and to send boys and girls to school."

The Cloverbelt credit union at Wausa, Wis., Louie F. Doede testified, has helped the co-operative association there by making funds available to members to pay their accounts when, because of sickness or some other unforeseen reason, they have run short of funds. He adds that it has helped to "bring co-operative understanding" to the members, and that members have not only saved on interest charges, but some of them "have been inspired to get into the saving-for-a-rainy-day spirit."

Clarence Richardson, Oconto Falls, Wis., testified in this symposium that the credit union has been a valuable branch of their co-operative efforts. "Some members use loans from the credit union to keep themselves on a cash-trading basis. As the credit union grows, we see where it will be of even greater help to our co-operative in solving the credit problem."

Finally, J. G. Buresh, Racine, Wis., testified that the credit union operated in connection with the consumers' co-operative in that city "has helped our co-op and its members by loaning money to buy coal, tires, groceries, insurance, etc."

Of course, a credit union has to be an association separate from any other co-operative, with a separate charter. But it can be organized and operated by essentially the same people who constitute the membership of a co-operative, and can be operated on the same premises. A credit union set up and operated in this way can do all the good that any credit union does in encouraging thrift and protecting the people against loan sharks and debt slavery to merchants and installment concerns, and in addition it enables the co-operative or co-operatives with which it is affiliated to keep on a cash basis and get much trade that would otherwise go elsewhere.

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FORTY YEARS!

THREE facts are set down in the foreground of the "Historical Survey of the Ancestry of Modern Financial Co-operatives," as reprinted from "Cuna Emerges," by Roy F. Bergengren, in the "Introduction to the Co-operative Movement"¹): The real ancestry of the institutions referred to "is distinctly German." Victor Aimé Huber, Herman Schulze-Delitzsch and Frederick William Raiffeisen are mentioned as the men who inaugurated and promoted co-operative banking. As one, who modified "the original Raiffeisen Credit Society," Luigi Luzzatti is named as having, on May 25, 1866, organized the first Italian co-operative bank at Milan. Moreover, says the author of the Historical Survey, "between the end of Raiffeisen's active career in 1888 until the beginnings of credit union development in Quebec in 1900, a constant perfecting process went on." It was a French-Canadian, Desjardins, brought the credit union to America.

The circumstances of the founding of the first credit union on the American continent at Lévis and the services the late Alphons Desjardins rendered firstly his compatriots and ultimately all America by introducing co-operative banking to the New World, have not been forgotten. The Federation of People's Banks, as the credit unions are properly called in Canada, has named its official organ *Revue Desjardins*. It is in the columns of this publication Mr. C. Vailancourt discusses "After Forty Years" the memorable event of founding the first *Caisse populaire* in the small Quebec commune previously referred to. It is with the permission of the Canadian Federation of Credit Unions we have translated the article from the French.

* * *

It was forty years, on the 6th of December of last year, that the late Commander Alphonse Desjardins founded the first savings bank in Lévis. But the bank did not open its doors the following day; it was only on the 23rd of the next January the first payments were received, amounting to \$26.40 at the end of the day; of this sum \$22 meant capital and \$4.40 entrance fees.

The first deposit at the bank was not made before the 7th of February, by a man named Samson, in the sum of 5 cents. On the 13th of February he made a second deposit at the bank of the same amount and on the 16th—feeling encouraged—20 cents. Indeed, the deposits were very modest!

The first of January, 1901, Msgr. F. X. Goselin, priest of Notre Dame parish at Lévis, congratulating his parishioners, spoke as follows: "During the past month the first People's Savings Bank of America has been founded.

¹ Ed. by Andrew J. Kress, Georgetown University, N. Y., Harper & Bros., 1941, pp. 265-67.

This institution, it seems to us, will have a repercussion on our national future and just as the Society of St. Vincent de Paul today is found all over the world—so also tomorrow will this Co-operative Saving and Credit organization cover all America. We wish it success and we hope it will fulfill the purpose for which it was created."

This, Msgr. Gosselin's prophecy, has been realized. At present 561 peoples banks are operating in our Province and almost 500 in other Canadian provinces, while over 9201 were operating in the United States as of January 1, 1941.

On the occasion of the anniversary of its foundation forty years ago, it seems appropriate we should remember the names of some of those courageous men who were the trail blazers (lest their names be forgotten), those who helped Mr. Desjardins from the beginning of his work.

Let us mention Msgr. Joseph Hallé, professor at Lévis College, later Bishop of Hearst, Ontario. Msgr. Hallé translated from the French into the Italian and vice-versa the correspondence which Mr. Desjardins exchanged with the Count Luzzatti in Italy. The Father Irénée Lecours, procurator at Lévis College, who was not afraid to help Mr. Desjardins, not only by his words but even more so by his actions, since he deposited a part of the institution's funds with the People's Bank of Lévis.

This indeed was the institution which, through the intermediation of its procurator, has sustained the first Popular Bank since its foundation and assisted it with some of the nerves of war. We call attention to these facts, in order that they may become known among certain people, who are apt to forget too quickly the creative spirit of this institution of higher learning.

To these first two apostles we must add the name of Msgr. Gosselin, the parish priest of Lévis, who had never missed a single meeting of the Bank, nor neglected to recommend this work. At last let us not forget Father Philibert Grondin, who since 1906 or 1907 has engaged in the most efficient and the most persevering propaganda for the ideas of Mr. Desjardins. Father Grondin, under the *noms de plume* of J. P. Lefranc, Louis Arneau, St. Laurent, etc., has spread through the Province the idea of "Co-operative Savings and Credit Banks"; he often discussed problems with Mr. Desjardins and promoted his intentions.

All these names should be inscribed with the name of Mr. Desjardins in golden letters on the title page of our archives. Probably some will ask: How is it that besides Mr. Desjardins there were no assistants but priests? O, there were indeed some lay people who had faith in Mr. Desjardins, but these were humble citizens who were known only in their home towns. The reason why the big financiers and important men had no confidence in the undertakings

of Mr. Desjardins, and they did not hesitate to say this openly, was their belief the Popular Savings Banks were destined to complete and total failure. At this time, and always during our entire history, the defenders of the humble and weak people were the devoted priests.

But how, someone has recently asked, can you explain this prodigious, almost miraculous development of the People's Banks, and how could they survive the great financial crisis through which we have passed these latter years? During the last few years, have we not seen more than one of these rich, million-dollar financial organizations crumble?

The reason is simple, at the same time grand—grand as the might of the Almighty. Mr. Desjardins, one of the workers of the class of the economically disinherited, could not count on the success of his work, but only on God Himself. He feared to make any false steps, and as a good patriot wished to promote the welfare of his fellow-citizens and, possessed of unflinching faith, he told himself: "To succeed there is only one thing necessary, to confide in God and to put my work under the protection of Him, Who can do everything, and of Him Who has conquered everything, even death, as He is the Resurrection, under the protection of Christ Himself."

Thus, on the 6th of December, 1900, in his parochial church, before the meeting which was intended to lay the foundation of his future organization, Mr. Desjardins knelt down before the Master of the altar, before the Tabernacle, and there recited the act of consecration which he himself had composed:

"Sacred Heart of Jesus, I ask of You the grace to enlighten me with Your divine light. If I am wrong, show me, and let me despise and exercise great aversion for the idea which I hold and which should serve my work. That I may refuse it with hate, if You so want me to and so banish it from my mind, that I may never think of it for a moment—and I will be a thousand times happier.

"Take away from my heart all untruthful vanity, all wrong desires, all absurd dreams. If You want me to progress in this way, O my God, help my weakness with Your strength, remove the obstacles or give me means to overcome them, in one way or another; give me the most perfect resignation into Your holy will—that Your plans will be mine, that Your desires will be commands for me.

"Deign, O Jesus, to inspire my activity, for whatever may be the end of Your eternal designs; let me obtain to perfect submission to Your will in the hearts of those who surround me, but particularly in that of the beloved partner of my life. Whatever might be my consolation and my help, will You inspire me to abandon completely these projects or even the very thought of accomplishing them. And so it may be!"

After all—to whom should we then attribute

the success of the Popular Savings Banks and their survival? If all heads of governments, all leaders of men would follow Desjardins' example, the world would be much better off than it is at present.

WARDER'S REVIEW

Those Ignorant Catholic Centrists!

IT is in the May issue of the *Changing World*, published monthly by the League of Nations Association, a refugee, Alfred Werner, discusses "Underground Germany." Evidently this exile, who says of himself that in 1939 "he sat rather desperate on one of the few benches assigned by the Nazis to the Viennese Jews," has not left his prejudices behind. For having assured his readers: "Eight years of slavery had an affect absolutely contrary to the aims of the Nazi leaders," he goes on to declare:

"To a great extent, the half-educated party theoreticians of the Left and *Center Parties* (italics ours) were silenced; few people in Germany would listen to their shallow interpretations of the Marxian, the Stalinist or the *Political-Clerical* theories."¹)

So we have here the Austrian Jewish liberal, who has brought his anti-clerical dislikes with him to America and finds room for them in a publication devoted to the promotion of the League of Nations! But we wonder, is it only Chancellor Bruening Mr. Werner counts among "the half-educated party theoreticians" or has he in mind also in this regard that distinguished scholar, Count Hertling, to mention but two outstanding members of the Catholic Center Party of Germany?

"Congress on Decentralization"

SOME thirty years ago, "business men" in St. Louis organized a "Million Population Club." It flourished for a decade or more; its prime movers were considered public spirited men who had the welfare of their community, State and the country at large at heart! At the meetings of the Congress on Decentralization, conducted in Chicago in May, men discussed the desirability of curbing the growth of those wens of our civilization, the "big cities," and rehabilitating the countryside by fostering both population and industry in rural areas. Arthur E. Morgan, formerly head of the TVA, in the keynote address spoke on "The Historical Significance of the Small Community," while Msgr. Luigi Ligutti, S. C. Kinchloe and Leo R. Ward presented "A Bill of Particulars for Decentralization: Eastern Nova Scotia, Penncraft, Merom, Granger," all of them attempts to promote the interest of rural life for the benefit of men, the family and society.

In addition to other addresses, such as the

one by Henry C. Taylor: "Industry, Agriculture and the American Way of Life," there was submitted the astounding "Plan for Decentralization of Chicago and Its Industries," while the last speaker on the program, Ralph Templin, "recently returned from India," discussed the so important and timely problem of "The Individual and the State."

Whether a congress of this kind will do more than arouse the interest of a small number of serious minded people in decentralization, and add a few more attempts to those already undertaken to mitigate some of the worst effects of Capitalism on the countryside, remains to be seen. We almost fear these efforts eventually will prove to have been belated, because it may be impossible to prevent the influences and forces now impelling us toward centralization of power and State Socialism from attaining their goal.

Possibilities

THE discussion of the "Social Effects of Farm Mechanization" published in *Free America* for March by Dr. Walter J. Marx, has to do with a subject of grave import. As Dr. Marx says, "machines are not economical on the small family farm and the small farmer cannot compete commercially with the large mechanized farm."

While it is true, great industrialized farms have not as yet proven their capacity "to weather the economic shocks to which agriculture has been subjected," we believe that, unless our country produces a great statesman capable of reorganizing agriculture and reinstituting it in its rightful place, the development of factory farms will prove inevitable. Just as the great estates, worked by hordes of slaves, replaced the farm of the Roman yeomen, once capitalism had established its influence over Italy in Roman days.

Stabilization of prices, already well established in our country by the use of devious methods contradictory to the principles which dictated the economic development of our nation, will, we believe, prove a help to the owners of factory farms. Assured of a profit, however small, the big mechanized farm will enjoy certain advantages. Having access to capital not enjoyed by the small farmer, the owners of latifundia will before long begin to convert raw material produced by them into semi-finished products, let's say corn stalks into cellulose, corn into alcohol, etc. Farm chemurgy indicates the direction this development may take.

Relieved at least of a part of their debts, assured security of ownership, steady markets, a just price for their products, many farmers should, however, be able to escape the doom which now seems to threaten them. Particularly if willing to avail themselves of the possibilities co-operation offers them. Why should

¹) Loc. cit., p. 8.

not a co-operative do for a hundred or more farmers of a certain locality what the owner of a vast industrialized farm may be able to accomplish with the aid of a loan granted by an insurance company, an array of machinery and men trained for the diversified activities the factory farm is intended to engage in?

Putting Taxes to a New Use

THAT impersonal something called "Washington" is said by *Business Week*—generally reliably informed—to be "no longer worried about over-abstinence today, the worry is just the opposite—*under abstinence*." Consequently, so think the men shaping the nation's destiny, a curb must be placed on the tendency of the people to spend their money on consumable goods and other products of industry they may crave for. "And that explains in a nutshell," says the *Business Week*, "the why and wherefore of the new tax proposal. The Treasury wants people to decrease their consumption; therefore the high personal taxes which tend to cut down purchases of consumers goods."

What the article we are quoting from does not say is this: "And what the Treasury wants will be enforced by the means of thumb screws until tears will stand in the eyes of the harassed men and women constituting the broad middle class, more friendless today in our country than were the European factory hands during the unrestricted régime in the early decades of the nineteenth century."

The devastating scheme evidently originated with the men who really matter in the world today; the great financiers. It was Bernard M. Baruch who, as far as we have been able to ascertain, first proposed consumption should be curtailed with a twofold purpose in mind. *Harvard Business Review* published his opinion: "A necessary adjunct to these systems of price fixing and priority is a strict control of the money supply . . . This may be done by persuading the consumers to save, as for instance through Liberty Bond campaigns, or, with much more certainty, by heavier taxation. The latter method has a double advantage: it decreases purchasing power and minimizes inflation at the same time that it is increasing the ability of the Government to 'pay as it goes.'"

Evidently they who propose this drastic means of curtailing purchasing power are quite willing to gamble on the long-suffering of the nation. However, few mistakes governments may commit result more quickly in discontent of the people than confiscatory measures of taxation. The reason is not far to seek; they reveal both incompetence and disregard of the popular will on the part of those entrusted with government.

That Chronic Evil, Unemployment

EVEN the exigencies of the present war, it seems, have proven incapable of appeasing unemployment in Australia. According to the *Catholic Worker*, of Melbourne, no less than 1000 unemployed men were on hand to apply for three jobs at the factory of the Morgan Crucible Co., of Sydney, one day not long ago.

The account further states: "By 8:30 a. m., five hundred men were outside the factory. Their ages ranged from 16 to 60. Some were shabbily dressed and others were in their best clothes. By 9 a. m., the waiting lines had doubled and when the factory gates were opened they surged forward. Sixty were admitted to the factory and from them the three positions were filled."

On the other hand, conditions of employment seem none too favorable for the Dominion's workers. In the same issue of the Melbourne journal it is stated that "thousands of workers in various industries and trades throughout Australia are at present on strike. These strikes are, in the majority of cases, caused by the failure of the employers to grant the reasonable demands of their employees for better working conditions." It is indicative of certain trends of the time that, in a country of labor governments the Prime Minister, Menzies, should have declared strikes must end and that "in a land of Arbitration Courts, industrial commissions, wage boards, conciliation commissions and industrial advisory panels, catchwords such as 'the right to strike' were merely the whispering of the enemy." Let American workers, who have accustomed themselves to depend so largely on political influence and the Federal power ponder this statement. The Socialist Briand on one occasion broke a strike in France, while he was Prime Minister of the country, by calling to the colors the reservists and obliging them to operate the railroads as members of the nation's armed forces. This episode too should give food for thought.

To the *Catholic Worker* the demands of the striking Australian workers appear just. In one instance the wages of the workers have been cut by four shillings a week, while in New South Wales 700,000 workers were denied an increase of their cost of living allowances although the wholesale prices had advanced six and one-half percent and retail prices to an even greater degree. In the meanwhile the Government is spending thousands of pounds "enquiring as to how little a man can exist on." Consequently, wages do not catch up with the rising prices. Knowing and seeing all these things, and the evil effects thereof on hundreds of thousands of hapless men, women and children, the *Catholic Worker* favors a Social Reconstruction Movement intended to get rid of the existing system.

Unfortunately, the wages paid the workers who constitute the fourth estate, a new petty

bourgeoisie, blind all too many people in our country to the indisputable fact that a vast army of the unskilled and semi-skilled workers continue to live in extreme poverty, wretchedly housed, undernourished, poorly clothed, and denied access to the things that promote human culture. These victims of the capitalistic system now constitute a fifth class from which few may hope to escape.

CONTEMPORARY OPINION

I am especially glad that Father Husslein has included, with the more "social" of Pope Leo's encyclicals [in "Social Wellsprings, 14 Epochal Documents"], several splendid treatises on purely devotional and theological subjects. It is high time that some of our own unfortunate Catholic sociological people quit using the term "the Papal encyclicals" as if the Popes wrote only on "social" subjects. As a matter of fact, nine out of ten modern papal encyclicals do not touch on economics at all.

DAVID GORDON
The Catholic Virginian

Don't let war hysteria or over-enthusiasm run away with your good judgment at this planting time. There is nothing in the wood that justifies any farmer in any large increase of production. We hope and expect prices for farm products will be somewhat higher. But so will costs of production.

Extra labor to take care of and to harvest the crop may be impossible to obtain. Already the Government has set up a board to keep prices of basic commodities from increasing rapidly. Farmers are producers of basic commodities.

Editorial,
American Agriculturist

Even President Green, of the A. F. of L., after publicly commending some of our worst labor racketeers, is beginning to realize that all is not well. I hear that he has appointed a committee to investigate racketeering, but as some of the chief racketeers are members of the executive committee of the A. F. of L., I confess to some doubts of the crusading spirit of the Green committee on racketeering . . .

As the history of racketeering has shown, the trouble almost invariably begins with locals that have been captured by ex-convicts, or men who ought to be convicts. The A. F. of L. has steadily refused to help the decent members of these captured unions, and for twenty years, to my knowledge, has repeated the now threadbare excuse that its constitution gives it no authority to interfere. Whatever improvement has been brought about in these cases, has been due in practically every instance to an alert district attorney who managed to send the

racketeers to prison. Unfortunately, in some instances, usually the most flagrant of all, the racketeers, after finishing their prison terms, again took over the unfortunate unions. Thus the A. F. of L. allowed itself to be put in the extremely damaging position of protector not of the union members but of the rascals who preyed upon them.

REV. PAUL L. BLAKELY, S.J.
*America*¹⁾

We have become so accustomed to finding religion thrust out of our social and political life that we are surprised when someone who clearly sees the truth rises to protest . . . Think over our political, social and family relations and note how quietly but how effectively religion has been driven out of them . . . How far has this war against the soul of humanity gone? Surely you must know. It is in your halls of legislation, in your schools from the lowest to the highest. It is in public life and family life. It has invaded the home and broken it. It is in commerce and industry. It is in your courts of justice and the conduct of your civic affairs. Your banker speaks its language, but also does the beggar at your door. It has invaded your charities in the name of efficiency. It has filled the chairs of the mighty as well as the prisons. *We have all-unknowingly become the servants of secularism* [italics ours]. The next step inevitably will lead to the slavery of atheism.

MOST REV. FRANCIS C. KELLEY
Bishop of Oklahoma City and Tulsa²⁾

Are we now fighting to uphold freedom and Democracy, or are we fighting to uphold and strengthen the dictatorship of international finance? The mere conception that His Majesty's Forces should fight for the benefit of such dictatorship, which already wields an independent power in exact opposition to social progress throughout the world, is wholly incompatible with the defense and maintenance of democratic freedom and seems utterly absurd.

But this world power, with its permitted control of the national money supply and with its support of a monetary system that has plunged every nation into the miseries of irretrievable debt and the world into economic strife, should not be underestimated.

It would have been wise to have expended some of our energies in strengthening our home defenses by placing Democracy in an impregnable position under a money machine managed and controlled by its Government and worthy of the public confidence.

V. C. VICKERS³⁾
Former Director, Bank of England

1) Let the Union Discipline Itself. March 8, p. 596.

2) From the sermon delivered in St. Louis Cathedral, New Orleans, La., Dec. 12, 1940.

3) From his recent volume, "Economic Tribulation."

FRAGMENTS

CIVILIZATION is defined by *Dublin Opinion* as "a state of society in which we maintain bird sanctuaries on the one hand and fleets of bombing planes on the other."

"You can hire a man to plough your fields. You can delegate much of your farm work to others, but you have got to do your own reading," says the *Farmers Digest*. "No one can do your reading for you."

According to the opinion expressed by J. Hanley in the *Historical Bulletin*: "The primary reason for American fears in regard to China is that Japanese success will mean the end of equal opportunity for American commercial and industrial interests in China."

"For ages," writes Professor J. Russell Smith, "we worked to overcome scarcity, but now, forced by a new technology, we strive to plan scarcity . . . Abundance with its glutted market has become the devil of the machine age; relative scarcity its god." [His italics.]

Mr. Otto Parrhyusius, chief special agent of the Northern Pacific Railroad, recently observed that the draft was making such a dent in the box-car tourist business that he was looking forward to a 60 percent drop in the number of non-paying (or hobo) riders on the line this year.

Whether they belong to a farm management association or do their own bookkeeping, farmers who keep records are becoming better business men, thinks a contributor to the *Kansas Farmer*. They understand their own business better than ever before, and they have learned that a record is much more accurate and dependable than memory.

Rev. Leo O'Heay, lecturing on "Post War Reconstruction" at Liverpool under the auspices of the University of Liverpool Catholic Society, said: "No one knows what will be left to build upon. We shall certainly have to face a new world, and the fact that the return to peace-time life will necessarily be slow and painful holds out, perhaps, the best hope of a new and better order of things for civilization."

From the Report of the Secretary of Agriculture, 1940; Of the numerous services rendered by the Department to the poultry industry, few have resulted in more popular interest or a warmer reception than research to develop a small-type turkey. The objective in producing such birds is primarily to meet the demands of small families and apartment dwellers.

The Protestant Church must view with intense relief the averting of the Italian menace to Egypt and Palestine, since it was increasingly clear that the Vatican had its own designs on Palestine, and that the prospect of Zion Hill passing under the papal sceptre was a prize for which the Roman See would stake much.—*Monthly Record of the Free Church of Scotland*.

A thought advanced by V. S. Pritchett is worth pondering: "There is frequently something disconcertingly practical if not disingenuous about the mystics. Ideologically, Dostoevski is often in a panic. Yet there are two perennial kinds of revolutionary thought: there is the political revolutionary who arises to change man by changing society, the religious who arises to change society by changing man."

There seems to be no effort made to economize in State and local governments in view of the great national tax burden, caustically remarks the editors of *Farm and Ranch*. Our officials go on spending in the same old way just as if money grew on trees and all citizens have to do is to shake the tree and pick up the dollars. The only kind of tree we know of that bears money is the political plum tree to which the ordinary citizen has no access.

The following indictment of one of capitalism's ugliest excrescences was drawn up at the Malvern Conference, held January 7-10 of the present year, under the presidency of the Archbishop of York (Anglican):

"This (industrial) system also tends to recklessness and sacrilege in the treatment of natural resources. It has led to the impoverishment of the agricultural community, and is largely responsible for the problem of the 'mass man' who is conscious of no status, spiritual or social, who is a mere item in the machinery of production, and who easily develops the herd psychology which is automatically responsive to skillful propaganda."

The Military Affairs Committee of the House had voted to call J. Edgar Hoover, chief of the Federal Bureau of Investigation, to find out what he knew about subversive influences in arms industries. Backed by President Roosevelt and Attorney General Robert J. Jackson, Hoover informed the committee on Apr. 11th that he refused to testify. According to the *Times* of Washington, Hoover's letter to the committee took refuge behind the "policy that the confidential character of the work of the bureau as an aid to the prosecuting arm of the Government should be protected." Any disclosure of the bureau's work, other than through court action, the letter said, would be "fatal to the future usefulness of the Federal Bureau of Investigation."

THE SOCIAL APOSTOLATE

Theory

Procedure

Action

Basic Reform

THROUGHOUT the encyclical, *Quadragesimo anno*, Pope Pius emphasizes and insists on the need and duty of reforming, reconstructing society, primarily by imbuing "all institutions of public life with the spirit of justice," and this justice "must above all be operative." "It must build up a juridical and social order," one that is "able to pervade all economic activity." "Social charity," and this thought is foreign to many, "should be, as it were, the soul of this order, and the duty of the State will be to protect and defend it effectively."

The injunction, to "build up a juridical and social order able to pervade all economic activity," certainly indicates there is more to be

accomplished than a mere tinkering with an unsound system gone to seed. And it is only after this reformation and reconstruction has been accomplished, the condition of society contemplated by Pius XI can come to pass. The encyclical says in this regard:

"If, then, the members of the social body be thus reformed, and if the true directive principle of social and economic activity be thus re-established, it will be possible to say, in a sense, of this body what the Apostle said of the Mystical Body of Christ: 'The whole body being compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body, unto edifying of itself in charity'" (Ep., IV., 16).

Co-operation and Credit Unions

The REA in Operation

FOR years the private utilities have been likened, not without warrant, to the proverbial dog in the manger. They provided light and power for metropolitan areas, towns and even the larger villages, particularly if there existed some business, e. g., a mill, in need of this service. But anyone living outside the municipal boundaries could not have light and power, except at the cost of excessive construction charges and power rates.

It is related, for instance, that one man in South East Missouri paid \$500 for the erection of a quarter-mile section of poles, etc., and signed a contract guaranteeing a minimum bill of five dollars per month for five years. After the facilities had been installed, he signed over to the company the line he had paid for, and the company promptly entered the transaction on their books as a *liability*, making consumers pay for it a second time. "For decades," states the *Rural Co-operators News* for March, "electricity was denied rural people for the simple reason that they lived in the country."

In May, 1935, the Rural Electrification Administration was created as an emergency agency to bring electricity to the farms. This was not to be a gift to the farmers, neither was the REA intended to compete with the utilities, although the latter had for years denied electricity to the farmers. The banks, closely associated with the utilities, would lend them no money, and for the farmers to raise the sum required for the inauguration of an electric light plant, etc., was impossible. With the offer of Government loans, however, the problem was solved.

According to the plan, the farmers in a designated area organize a co-operative and the Government lends them the money for a period of from 20 to 25 years at about two-

thirds percent interest. Only in this way can the farmer obtain electricity.

Rev. Hubert J. Eggemann, of New Hamburg, Mo., has submitted the following information concerning the operation of the Scott-New Madrid-Mississippi Electric Co-operative Association, in the southeastern section of Missouri.

On Jan. 15, 1938, at one o'clock, relates Fr. Eggemann, the following men assembled at the Del Rey Hotel at Sikeston and signed the articles of incorporation: Judge Elon Proffer, Fr. Eggemann himself, Capt. John T. Carlton, and Messrs. Alvin G. Gasser, E. Moxley, E. L. Cobb, David E. Conn, E. S. Nelson, R. G. Stroud, H. G. Cathay, J. H. Spradling, S. R. Schuchart, John G. Russell, H. M. Zaricor, and Fenton T. Stockard, an attorney. The twelve directors elected chose Mr. Zaricor as project superintendent. From the date of the meeting until Sept. 19, 1938, members were solicited. And on the latter date line construction was begun on 176 miles of line, serving 368 members.

This was completed on Mar. 10, 1939, when the power was turned on for the first time. On Sept. 19, 1939, construction was started on "B" section, consisting of approximately 208 miles of line; beginning Dec. 22nd of the same year the addition was energized in stages, ending Jan. 17, 1940. Several miles were added later, bringing the total to 422 miles, serving a large part of Scott, New Madrid, Mississippi and Stoddard Counties, and a small part of Bollinger County. The number of members increased rapidly; thus, on Jan. 20th of the present year there were 1015. On Jan. 23rd a contract was released for the construction of 260 miles of lines, intended to serve about 700 homes. It is expected this will be completed shortly.

Applications have been received in recent months from residents of Cape Girardeau County, especially in the vicinity of Jackson. Al-

ready 115 members have signed up, and it is believed this line will be under construction before the end of the year. The power for all of this area is supplied by the Municipal Light Plant of the City of Sikeston.

Worthy of note is the fact that this co-operative, besides meeting current bills and salary expenses, is now paying \$500 a month to the Government as repayment on its notes. Two payments, one of \$6000, the other of \$4000, have been made in advance, as a result of which interest charges will be reduced about \$3000, inasmuch as such advance remittances are applied to the last payments due and serve also to cushion the credit of the co-operative.

There are numerous co-operatives of this kind operating throughout the country, supplying the farm with power and light. Some are more successful than the one discussed here, while others have been less successful. But all of them are meeting adequately the purpose for which they were established.

An interesting bit of information came out of the April issue of *Cuneews*, the monthly bulletin of St. Leonard Federal Credit Union, of Brooklyn:

"We appreciate the willingness of Chauncey Federal Credit Union to loan us money when recently we were in need of same. This is the true spirit of Catholic solidarity."

Evidently the day is fast approaching when

our parish credit unions must think of setting up central credit union banks, with which surplus funds may be deposited and loaned to credit unions in need of funds. Probably the number especially of rural parish credit unions will not increase or the usefulness of existing institutions develop fully until banks of this kind have been established.

St. Leonard's *Cuneews* reports another experience worthy of mention:

"It became necessary to send out a call for more funds to meet the demand for loans. The response was very satisfactory. A total of \$406.12 was paid in on shares by members, making it possible to satisfy each borrower and establish a balance on hand. The manifestation of the spirit of co-operation promises much for the future of our Credit Union."

Two parish credit unions have been established in the city of Syracuse, N. Y., within recent months, through the efforts of C. V. societies in that community. The first, instituted in Holy Trinity Parish, has been operating for a little over three months; share capital of \$850 has been subscribed thus far by the 50 members, while the amount on loan is in excess of \$650.

The second unit, in Assumption Parish, obtained its charter early last month and began operations on May 5th.

Some years ago the C. V. federations in northern New York began to promote credit unions on a wide-spread scale. Five successful unions have been established in Rochester and additional ones in other cities of the area.

World Peace

Masonry and the War

POPE PIUS XII has issued a Plan for Peace under five heads; will his Plan be rejected like that of Benedict XV? Will the secret subversive power which dominated the governments twenty-three years ago and forced them to ignore the voice of Benedict, strive to force men to reject the proposals of Pius XII? This secret power is the radical cause of the present war, though we doubt if many persons realize, or are even willing to realize the fact.

Freemasonry caused the war of 1914-1918; the war was part of its plan, and this plan Freemasonry has avowed is to establish a World Republic even if it requires a World War to establish it. In this, as in most things, Freemasonry and Bolshevism are one. As soon as Benedict XV appealed to the nations for peace, Freemasonry set to work to defeat him. It succeeded in bringing about the rejection of his Plan for Peace, and by some of the Powers certainly, almost with contempt. Then it foisted The League of Nations upon the world in order that "the Humanitarian principles of Masonry" might override those of Christ and rob His Vicar of all credit. It did more. The Treaty of London was drafted and signed secretly, and by the Treaty "France, Great Britain and Russia pledged themselves to support Italy in its

opposition to a representative of the Holy See having any voice in the discussions for peace," or a place on the Peace Council.

The League of Nations has not been a startling success, on the contrary, it has been a signal failure; but the fact to remember is that The League of Nations was a Masonic organization which was planned in January, 1917, and decreed at the Congress of the Masonic representatives of the allied and neutral Powers held in the Grand Orient in Paris on June 28, 29 and 30 of the same year. Thirteen "Points" were laid down as the bases of peace. President Wilson added another "Point," and the Congress cabled its congratulations to its Brother Mason for having "upheld the eternal principles of Masonry!" . . .

It is asking too much from plain men to accept the assurance that the subversive society which planned the Sarajevo murders, and plunged the world into war had now repented and was striving for a just and lasting peace. The leopard does not change its spots. The "peace" envisaged by the League of Nations was not founded upon Truth and Justice, still less upon the Charity of Christ. The name of God was not mentioned or His blessing invoked by the members until Mr. Eamon de Valera did both. The Masonic clique feared that the pro-

posals of Pope Benedict would bear fruit and upset their plan, so the Grand Orient and Grand Lodge of France issued a joint summons to forestall the Pope and render his efforts futile.

It is easy to forget, easy also to ignore or gloss over the heroic struggle of Benedict XV

in the cause of peace. Even amongst Catholics, few were aware of the intense opposition to his suggestions or of the campaign of slander Freemasonry waged against him; some persons are not aware of these things even now.

STANISLAUS M. HOGAN, O.P.
in *The Irish Rosary*¹⁾

The South

The Nation's Promise

IT is well known that the Catholic Church is not so strong in the deep South, that her members in that section of our country are not numerous, and that her doctrines are not any too well known.

In view of these considerations, the influence of the Catholic Committee of the South is all the more remarkable. This group of bishops, priests and laymen has endeavored to make the Church better known and respected, at the same time striving to promote the spiritual, social and economic welfare of the community.

The organization's second annual convention, conducted in Birmingham, Ala., on Apr. 20-22, revealed to what extent these objectives are being attained. Some idea of the scope of effort may be gained from a brief summary of the convention program. The theme of the three-day meeting was "The South, the Nation's Promise," and a wide range of subjects was discussed. These included trends in population, the rural problem, spread of Catholicity in the rural South, a Christian South, labor and industry, the Negro and the racial problem in general, education, youth, labor and industry, national defense, unionization, economic security, etc. A noteworthy feature was the method of conducting the sessions. On Monday afternoon, for example, a symposium was devoted to "analyzing our common problems in the South"; the following morning a second symposium was conducted on "steps in solving our

common problems." Similarly, a number of topics were treated on several occasions during the convention, each time from a different angle.

The keynote of the convention was sounded by Most Rev. Thomas J. Toolen, Bishop of Mobile and host to the delegates. Sunday noon Most Rev. Vincent J. Ryan, Bishop of Bismarck, N. D., delivered an address pertaining to the convention on the "Church of the Air," network radio program.

Outstanding leaders in the ranks of labor and industry, in the rural movement, education, youth organization work, economics and sociology participated in the meetings. A side-light on the convention was the award conferred by the CCS on Dr. George Washington Carver, the distinguished Negro scientist of Tuskegee Institute, Ala.

Of more than passing significance was the attention devoted to the maternity guild by the session on population. Rev. Joseph J. Schagemann, C.Ss.R., founder of the guild plan, had been invited to outline the nature, objectives, and scope of the guild and to explain the method of operation. His address was well received and it is expected a number of guilds will be instituted in the South within the near future.

According to various reports, the seeds of much good were planted in Birmingham. As one Catholic weekly put it, provided the principles enunciated at the conference are kept in mind, truly then will the South be the nation's promise.

The Youth Movement

Helping or Hindering

NOT a few youth organizations, Catholic as well as non-Catholic, have brought on their own extinction because their programs of action were not practical enough to guarantee success. Especially in more recent years the emphasis has been placed, after the manner of the dictatorship countries, on doing something for youth rather than helping the young people do things for themselves.

Those of the former opinion generally provide sports, recreation and social activities for young men and young women. But not infrequently even leaders of Catholic youth organizations overlook the fact that while such efforts are praiseworthy, they may never become the chief aim of a Catholic youth group. The first

objective of necessity must be spiritual in scope, the second the fostering of intellectual growth.

Thoughts of this nature are expressed in the monthly activities letter of Rev. Edward A. Bruemmer to affiliated C. V. youth societies for June. "We have two attitudes of mind," the second vice-president of the C. V. points out. "The one insists that the athletic and recreational are sufficient, if the spiritual is 'injected' as an afterthought. The other maintains stoutly that the spiritual must come first, and all else after it. Experience has taught the lesson which must be learned by each succeeding generation, namely, that it is the second of these two attitudes of mind which translates itself into action and builds a permanent and solid youth organization."

¹⁾ Loc. cit., Dublin, Nov., 1940, pp. 864-866.

Even more vigorous is this statement: "No youth organization can be called successful until it has been able to disconnect itself from the apron strings of a kindly disposed group which does everything for it. And while it may seem a struggle to the young people, unless it is done no permanent good will come of the organization."

Both the analysis of the problem and the suggested remedy may profitably be studied by members, officers and promoters of youth societies.

On May 4th some 1500 young men and young women assembled in Poplar Bluff, Mo., for a

Catholic Youth Rally considered by many one of the greatest Catholic demonstrations ever witnessed by the community. The young people paraded through the town, from the gymnasium to the church. At the church May crowning services were conducted, after which the participants returned to the gymnasium for the mass meeting.

This assembly was addressed by Rev. Charles P. Maxwell, of St. Louis, on the meaning of the letters "CYO." The speaker warned his audience against what he termed the greatest enemies of our day, false philosophies and especially Communism, which seems, he said, "to have the protection of some of the highest people in the land."

The Papal Encyclicals

A Record

AS far as we have been able to observe, the daily press of our country has granted the fiftieth anniversary in May of the publication of *Rerum novarum* scant attention. Not so the Philadelphia *Record*. The issue of the 15th of that month contains what is not merely a comprehensive editorial on the subject, but one that is written with fine understanding both of the conditions which demanded issuance of the great document and the fundamental doctrines Leo XIII said should be resorted to with the intention of rectifying the grievances of labor and promoting the welfare of society. In addition, an article in the second section of the *Record* contains numerous quotations from the Encyclical on the Condition of Labor. This presentation closes with the significant remarks:

"Perhaps the foremost popularizers of the encyclical in this country are the Catholic Central Verein and Catholic Women's Union, the Jesuits and the Catholic Conference on Industrial Problems.

"The Catholic Central Verein and Catholic Women's Union are an outgrowth of the active interest in social reform carried to the United States by German emigrants in the last century. Tonight its members in Philadelphia will mark the anniversary of the papal letter they have so long worked to put before the public.

"In St. Boniface's Hall, Hancock St. below Diamond, Dr. Anthony L. Ostheimer, of the faculty of the Roman Catholic High School for Boys, will speak on the encyclical that won for Leo the name of the 'workingman's Pope.'"

Unfortunately it is true what the editorial mentioned says in closing: "The fifty years since *Rerum novarum* have not seen the fruition of the thought contained therein." As one of the editorial writers in the *Catholic Standard and Times*, Philadelphia (issue of May 9), referring both to the "workers charter" and other papal encyclicals written after May, 1891, regretfully admits:

"The papal letters which were received with so much enthusiasm have remained, to a large extent, ineffective. Outside the Catholic Church they have been disregarded, except for a few complimentary remarks from those who have taken the trouble to read them. Within the Catholic Church there has been a lamentable indifference to their importance. Most Catholics have never heard of them; few have studied them; and the number of those who have tried to put their principles into practice is still negligible."

And this although, as the writer in Philadelphia's Catholic weekly declares, "meanwhile the social disorders which invoked them have become worse."

Rural Problems

An Anomalous Condition

ONE really does not know what to make of it. And if a hundred years from now Canadians read what happened in Regina and Winnipeg on April 14 within only a few hours, they will likely not know what to make of us," remarks the *Prairie Messenger*, edited and published by the Benedictine Fathers of St. Peter's Abbey, Saskatchewan:

At 6:30 p. m. on this day the Federal Minister of Agriculture (of Canada), Hon. J. G. Gardiner, speaking over a nation-wide hook-up, urged upon farmers the Federal Government's program of wheat acreage reduction.

At a Canadian Club luncheon in the Fort Garry Hotel, Winnipeg, on the afternoon of the same day, Dr. Frederick F. Tisdall, of Toronto,

said in an address, according to the *Free Press*, that "if the people of Canada and Great Britain were properly fed, to attain their optimum of health, efficiency and resistance, there would be a food shortage—including a drastic shortage of wheat—instead of a wheat surplus."

Dr. Tisdall is chairman of the Council on Nutrition in the Canadian Medical Association, a member of the Faculty of the Department of Pediatrics in Toronto University, and a member of the Scientific Advisory Committee to the Council on Nutrition in the Federal Department of Pensions and National Health.

"There is something wrong somewhere!," the Canadian weekly concludes this piece of damaging evidence on the sin of capitalistic mismanagement of economic affairs.

The Hired Man

ONCE upon a time a hired man was to be found on many American farms, except in the South and where the primitive conditions of the frontier still prevailed. The introduction of farm machinery was one cause of his elimination; in addition, both cheap land in the West and the city called to him, promising independence.

At present the need of employing a hand, or even more, is making itself felt in some parts of the country. But the farm laborer is not considered indispensable anywhere. This results in the neglect to provide permanent facilities required by married men. This subject A. M. B. has brought to the attention of the readers of an Eastern farm paper with the following remarks:

"Never a time do I skip the editorial page in *American Agriculturist*, so I read with some interest your editorial entitled 'No Relief for Able-Bodied Men.' How many times have you seen an ad for farm help for a married man with family? What is a man with a fa-

mily to do who is a good farm worker or willing to be one—drown them?"

The editor's note on the subject is enlightening:

"The writer makes a good point. One difficulty, of course, is that few farmers have tenant houses. When they do, they are not always too careful to make those houses and the conditions that surround them attractive. More attention to the privileges, other than wages, of hired help would assist in keeping some hired men on the farm."

Diversification of crops, soil conservation, self-sufficiency, and other demands of rational cultivation of the soil and farming may possibly increase the demand for farm laborers. In that case provision for the welfare of the hired hands must be demanded at an early day. The shameful neglect by the State of California to provide legislation for the protection of seasonal labor should serve as a reminder of the duty to meet problems of this kind with the good will and understanding needed for their solution.

A List of Social, Economic, etc. Terms

CAPITAL: Wealth, the results of labor, saved up and used in the production of more wealth. Under capital may be classed buildings, factories, machinery, money (excluded by some), tools and similar items. The two essential elements are productiveness and the looking to a future replacement of wealth consumed. More loosely, capital is used to signify all the funds from which the owner derives an income that can be used without dissipating the fund itself.

CAPITALISM: The economic system founded in the doctrines of Liberalism. Numerous definitions exist. Commonly "an economic system in which capital or capitalists play the principal part" (Webster). Capitalism, an economic system characterized by its end, the attainment of profit and the amassment of capital, irrespective of the interests of the product and of those engaged in production. Hence the primacy of capital as against the welfare of men and the common good.

CARTEL: A word first applied in Germany, toward the end of the last century, to trusts (*q. v.*) and combines. A cartel signifies an agreement between rival producers in the same line of business regarding monopolistic price control.

CASTE: A social division based on external conditions, a class or grade distinct from others by reason of differences in hereditary rank or privilege, by profession or employment, or by wealth. The word is more frequently applied to the artificial divisions into which the Hindus are rigidly separated according to the law of Brahmanism.

CASUAL: Name given to a member of the class in our country who obtain employment for

short periods. Frequently the term is also applied to migratory workers employed on construction work and in the harvest field. The casual laborer, generally unskilled or at best semi-skilled, is not to be confused with the unemployable. The labor of casuals is intermittently demanded on farms, in the canning industry, for logging and other branches of the lumber industry. Periodically the majority of casuals become public charges, because earnings are uncertain, irregular and ordinarily inadequate to support even a single casual worker, to say nothing of his family.

CAVEAT EMPTOR: Originally a legalistic Roman phrase, it was popularized by liberalistic capitalism that says "let the buyer beware." It is a "custom" of trade whereby the purchaser of a commodity must take the risk for the quality, quantity, etc., of the wares he buys.

CHAUVINISM: A false and excessive nationalism rooted in national pride and egotism. An exaggerated patriotism generally resulting in the excited demand for the unlimited and violent expansion of the State. The word derives from Nicolas Chauvin, veteran of the First French Republic, whose blind attachment to Napoleon was ridiculed by his friends. Chauvinism is sometimes called "jingoism."

CHECKING SYSTEM: Defined as a "bill of exchange drawn on a bank payable on demand." A check is an order to pay and is not an assignment of a sum of money. In other words, it is an unconditional written order addressed by a person (drawer) to a bank requiring it to pay a specified sum to a person named or to his order or to the bearer. The checking system came into existence about the fifteenth century but was not fully developed until the nineteenth.

SOCIAL REVIEW

CATHOLIC SOCIAL ACTION

IT is at Memramcook, New Brunswick, the Canadian Catholic Youth Union, French Section, will hold its second annual study week, from July 27th to 31st.

Last year's study week, the first for the Union, was held at Lake Simcoe, Ont.

WITH the intention of promoting Catholic social doctrine, the Catholic Social Guild, of New Zealand, has recently begun to publish an official bulletin: *Catholic Social Teaching*. The publication is chiefly concerned with first principles, not with practice.

"The full weight of the official tradition of Catholic thought is behind every carefully thought out word in this Wellington publication." It leaves the practical application of right ideas to individuals and social groups acting as citizens.

DOMESTIC, health, adolescent and other problems of family life were discussed at the ninth annual meeting of the Natl. Cath. Conf. on Family Life, held in Milwaukee on Apr. 30th. A number of distinguished educators, judges and others addressed the conference, divided into two sections, the general meeting and the special sessions of the Natl. Federation of Cath. College Students.

Topics considered by the former section included the maternity guild, the idea of Christian fatherhood, health and education of the young child, child and adolescent care, and domestic problems. The students in their meetings discussed the college graduate and family life, family bonds, preparing the college student for marriage, the liturgy and the family, the effects of the draft on the family, war, and the family in a Democracy.

NO less than 36 new pamphlets were published by the Australian Catholic Truth Society in the past year, as against 45 by the English society. In addition, the Australian C. T. S. reprinted 36 of its pamphlets, while the English C. T. S. brought out new editions of 101 of its brochures. "Considering the relative Catholic populations of England and Australia," it has been remarked, "comparison of figures show the singularly healthy position of our native society."

The Australian C. T. S. disposed of no less than 738,586 copies of its publications, while the English C. T. S. sold, all told, 1,293,300 in 1940. Best sellers among the Australian pamphlets on social topics were: Bishops' Statement on Social Justice, 51,000; Young Christian Workers, 12,527; What the Church Has Done for the Worker, 14,875; *Summi pontificatus*, 7535, and Religion and the Nation, 15,000.

UPWARDS of 5000 priests, religious and laymen attended the two-day regional Catechetical congress of the Province of St. Louis, held in Wichita, Kan., on Apr. 29-30. Host to the second annual meeting of the congress was Most Rev. Christian H. Winkelmann, Bishop of Wichita. The assembly was one of a series arranged throughout the country under the aus-

pices of the Confraternity of Christian Doctrine.

The program was formally opened on Monday, the 29th, with a solemn pontifical mass. Included among the topics discussed by national catechetical leaders were the parish unit of the Confraternity, the revision of the catechism, the place of the priest in the Confraternity; aims and methods for the practical catechist, religion class demonstrations, presentation of the catechism; Newman clubs, study and discussion groups, instruction classes, correspondence courses, street preaching, parent education, and the apostolate among non-Catholics.

Various phases of the youth apostolate were given special consideration by the delegates, as were several aspects of the liturgical movement. The congress was closed with a candle-light procession and Benediction. Co-operating in the arrangements were the Confraternity directors of the six dioceses in the St. Louis Province.

PERSONALIA

ACCORDING to the *Catholic Times* of London, French papers devoted considerable attention to the recently celebrated centenary of the birth of that Catholic social pioneer, Comte Albert de Mun. It appears amusing to the British weekly that efforts should have been made to describe de Mun as the champion of the "National Renovation," and that he was a "social Catholic" and not a Christian Socialist. Above all it is pointed out that de Mun, though he countenanced the republic, was far from being a democrat in the contemporary sense. One paper regrets that de Mun did not survive to save Catholics from the democratic heresies.

Born on the 28th of February, 1841, Count Albert de Mun died on the 6th of October, 1914. An officer in the French army, who fought in the war of 1870-71, he was elected to the French Chamber in 1876, where he championed social legislation, such as compulsory workmen's insurance, limitation of work performed by women and restriction of the hours of labor. His addresses, etc., were collected in seven volumes and the story of his social efforts is told by de Mun in his *Ma vocation sociale*, published in 1908.

PARTICIPATION of Lord Halifax, British Ambassador at Washington, in a fox hunt, has found a critic in the publicist Carl Sandburg. His remarks on the subject in the *Nation* run thus: "He is in a class now that believes we can have Democracy and fox hunts on horseback while fighting a desperate war with an incalculable adversary. Lord Halifax climbed aboard the hurricane deck of his fox-hunting horse and rode as blandly as though it were not happening over a wide region of Europe and Asia that horse meat has become precious and large populations on meatless days wish they could have horse steak, horse pot roast, or soup with rich horse stock as the basis."

Sandburg is not sure at all "that Lord Halifax has for a moment contemplated the possibility that before Britain's ordeal is over, the population, as at Vicksburg in 1863, may have slaughtered its last horse for food. I hope and pray this will not happen. Also I hope and pray that the fox-hunting class of Britain will have less and less to say about the future of England."

STATE CENSORSHIP

CARDINAL MACRORY'S Lenten Pastoral was not read in those churches of the Archdiocese of Armagh which lie outside the Six Counties area, on the first Sunday in Lent; for it was detained in the mails.

The matter was raised in the Six County Parliament by Senator McLaughlin, who demanded an apology. Mr. J. H. Robb, Leader of the House, explained that postal censorship was not in the Six County Government's control. The Senator said that the matter would be taken up with the British Government by "a more powerful source."

INTERNATIONAL RELATIONS

THE Institute of International Education is developing a program to permit groups of North Americans and Latin Americans to visit each other's countries and take special brief courses. Last year 54 North Americans attended summer school at the University of San Marcos, in Lima, Peru; the school will be repeated this year.

From January to March, 1941, a group of 110 Latin Americans from seven different countries took special courses at the University of North Carolina, and twenty-five Chileans were enrolled in brief courses at Columbia University.

CHRISTIAN LABOR UNIONS

UPON learning of the dissolution of the French Confederation of Christian Workers by the Pétain Government, Most Rev. Charles Gounot, Archbishop of Carthage and Primate of Africa, issued a statement paying tribute to the accomplishments of this great Christian labor organization.

"I cannot let this magnificent syndical organization disappear," Archbishop Gounot said, "without expressing a very sincere affection for its directors in Tunisia."

"The incessant resurgences of misunderstandings and contradictions that they have encountered have never discouraged them in their austere and difficult task. They have never spared their time, pains or personal resources to come to the aid of their working brothers, without distinction as to either nationality or race."

CHRISTIAN NATIONALISM

CONTRARY to general opinion, nationalism is by no means dead in our country. While its adherents are less vocal at present than they were a few years ago, they are still being heard from. The following statements are from an article which appeared in the May issue of the *Commonwealth*, published in Florida and now in its seventh year:

"As far as we are concerned — — the New Order for America will be a militant Christian Nationalism and the control of the nation by a non-commercial elite. That will come as surely as day follows night."

"The Old Order of control by the 'Big Money' is done. A few were blessed with vision enough to see it coming and among those have been Hitler and Mussolini—to name a few in the public eye. They have succeeded as they have because they saw it coming before anyone else, not under the name of National Socialism or Fascism, but as Christian Nationalism . . . and its basis if it is to succeed is to be Christian ethics. By this I mean practical Christian ethics as applied to the nation today."

The author of these and a few pages of similar thoughts is a resident of Saint Albans, Vermont. He believes: "You will hear more of Gen. Mosley and it is good to know that here is one leader that stands for no compromise."

CO-OPERATION

NET savings of \$85,155.48 on 7,310,724 bushels of grain handled between Mar. 1, 1940, and Feb. 28, 1941, were reported at the annual meeting of the Farmers Co-operative Commission Company in Wichita, April 7 and 8, by Clyde Morton, general manager.

The company, which has headquarters in Hutchinson, Kas., and branch offices in Wichita and Dodge City, has brought about aggregate net savings to members of \$907,685.84 and has returned in stock dividends \$122,211.07 since it was organized in 1916. Delegates voted to raise the amount of authorized capital stock from \$250,000 to \$500,000.

AGRICULTURE UNDER CAPITALISM

SOME idea of the precarious state of Australian agriculture may be gained from the fact that since the beginning of the Great War 20,000 men have left the land and migrated to the towns. That figure represents about 10 percent of the whole farming community. Furthermore, 80 percent of the farmers are practically bankrupt. They are in the hands of mortgagees and financial institutions.

This means, says the *Catholic Rural Movement*, that Australia is in imminent peril of national collapse and it is because "life on the land is one most suited to the practice of the Christian virtues" that the promoters of the movement believe that to defend and propagate rural life is a definite work of Catholic Action.

CO-OPERATIVE DISTRIBUTION OF FARM MACHINERY

THE Select Special Committee on Farm Implements, Prices and Distribution, appointed by the Legislature of Saskatchewan, declares in "Findings and Recommendations" it has found:

"1. That retail prices of farm implements, repair parts, and cream separators are too high; and, 2. that the industry itself cannot, or will not, suggest a remedy. The Committee, therefore, recommends: 1. that the Government of this Province invite the co-operation of the Dominion Government and the Governments of the Provinces of Manitoba and Alberta in the carrying out of any plan to procure substantially lower implement prices; 6. the adoption of the plan submitted to the Committee by representatives of the Co-operative Associations on February 24, 1939, and the giving to the said Association by the Government of this Province of the support and assistance suggested in that plan; 7. the careful and immediate examination and consideration by the Government of this Province of the further plan submitted by the said representatives on their further appearance on March 6, 1939."

With the intention of meeting this situation, sixteen district associations of a co-operative nature have been organized in Saskatchewan and combined they will control the policies of the Canadian Co-operative Implements. This, the parent organization, has been incorporated to distribute on a co-operative basis farm implements in Canada.

WOOL LABELING ACT

THIS so important legislation is to go into effect on July 14th, although retailers, who have fought the law, would wish to see its inauguration postponed.

Department stores and manufacturers are concerned about the necessity for labeling stocks when the law goes into effect. Since the U. S. Trade Commission cannot delay the effective date of the act as applied to these, the National Retail Dry Goods Association is recommending that stores allocate stocks on hand to intrastate shipments, which are not subject to FTC seizure.

LABOR

SEVEN different Government agencies, all trafficking in three big labor problems created by Defense, leave policies badly confused. The problems: strikes, dues and fees, training. The agencies:

(1) Mediation Board which tries to settle strikes before making any public "findings" will ask Labor Board to speed up employee elections. (2) Conciliation Service whose patience must be exhausted before Mediation steps in. (3) Labor Board with its recent ruling that employers engage in "unfair labor practice" if they ask individual strikers to return to work. (4) Interlocking Labor Divisions of OPM and Defense Commission, handy with monkey-wrenches. (5) Wage-Hour Division. (6) Walsh-Healy Division for Government contract work. (7) Employment Service. Internal squabbles are said to exist among last three over apprentice training.—Strikes cost National Defense more than 1,000,000 man-days in first three months of '41.

THE JEWISH PROBLEM

HAVING been asked to contribute an article on Communism to the Universal Jewish Encyclopedia, Mr. Max Nomad found, upon receiving the proofs, that changes and additions had been made in the text without his knowledge—changes affecting the tone of the article. Thus, to his passage about the "Jews among the extreme Left Socialists in Western Europe [who] invariably identified themselves with the nation in whose midst they lived and whose language they spoke" the editors added "They were also atheistic and irreligious, hence their hostility or indifference to Jewish religion or national survival." He immediately protested against interpolations or changes of this kind, involving a phraseology and an attitude which were alien to him, as he writes.

The complaint Mr. Nomad published in the *Nation*, of New York, raises a question of some importance. The editors of the Encyclopedia evidently wish to disown the "extreme Left Socialists" referred to, while the complainant considers their anti-religious attitude as a matter of no import whatsoever.

PROMOTION OF HANDICRAFT

AT Tompkinsville, Nova Scotia, named after Fr. J. J. Tompkins, a pioneer in the co-operative movement of the Province, a log community center has been built, also by co-operative effort, by the men and youths of the community, and there the women and girls, co-operatively, are working looms which have been installed and are producing homespun Cape

Breton tweeds, scarves, sweaters, hosiery, etc. They have also added pottery products, and handicraft of wood, leather, rock. The pottery items include crocks, teapots and jars. These are being marketed not only at the center, but distributed among stores in Cape Breton and mainland cities and towns.

At Villa Nova, another co-operative community established in the neighboring town of Dominion, through the assistance of the Antigonish Diocese, a workshop is being erected and equipped. The women and girls will be engaged in the co-operative production of handicraft, and with loom-made items included. At both communities the instructions in the making of the loom, pottery and handicraft products have been given by Sisters trained in this work at Antigonish.

FARM BOOKKEEPING

AT present 430 farmers, in 51 counties of Kansas, are co-operating in three farm and home management associations, located in Southwest, South Central and Northeast Kansas. These associations are supervised by extension farm accounting experts who supply practical management and marketing information in addition to summarized farm records.

Probably the most thorough and comprehensive farm accounting is done by farmers who are members of Farm Management Associations.

SLUM DWELLINGS

NEW York's City Affairs Committee voted to support four bills introduced at Albany for the purpose of bettering tenement house conditions in the metropolitan area. Leaders are being urged to pass the measures.

The chairman of the committee said the bills would tend to make tenements more "decent and livable." The measures call for elimination of occupancy of cellar suites in old-law houses after Jan. 1, 1943; improvement of lighting in tenement halls, whitewashing and painting of courts and air shafts, and "rat-proofing" of all new multiple dwellings.

CATTLE STEALING, ETC., INCREASING

TO the many troubles of farmers a new one has been added by thieves who make a business of robbing barns, hen-roosts, etc. According to the *American Agriculturist*, "more protection is needed in every farm State better to protect farmers from all kinds of stealing. The automobile and the truck make it possible for city crooks to carry on a regularly organized business. This includes the stealing of every kind of livestock, and particularly poultry. There are cases where a farmer's entire flock has been stolen. In some States a system of marking each bird has helped to control theft losses."

The journal's editor suggests to farmers "to be more hard-boiled about prosecuting thieves, either petty or large, when they are caught." There is the further suggestion to organize a protective association in a neighborhood or county where thieving has become a real problem. Nothing stopped the horse thieves in the old days like the organized vigilante committees, whose purpose it was to catch and jail horse thieves. They caught a lot of them—and put a stop to horse thieving.

HISTORICAL STUDIES AND NOTES

THE CONESTOGA WAGON

IT is no mere accident Peter Schuttler, of Chicago, and Studebaker, of South Bend, Ind., the two most important wagon manufacturers of the middle west in the days when "westward ho" was responded to by tens of thousands of men and women of both native and foreign-born stock, were men of German blood. The one an immigrant from Baden, who opened his shop in Chicago in 1843, the other a descendant of earlier immigrants whose name, Stutenbäcker (*stute*, the name of a certain kind of bread) had been Americanized as have the names Wannemaker, Pennypacker, and a great many others. The one had learned his trade in Germany, the other probably in Pennsylvania, home of the famed Conestoga wagon, a contribution of no mean importance to the economic life of America.

The big four-wheeled covered wagon, drawn by heavy draft horses, had long been a peculiarity of Germany, even ere men knew of colonies on the North American continent. In proof we can point to the account of Cardinal Luigi d'Arragona's journey through parts of that country, in the years 1517 and 1519. The itinerary, compiled by Antonio de Beatis, describes what was for the Italian travelers a novel means of transportation of goods thus:

"It is a general custom with the Germans to transport everything in four-wheeled wagons; some of them are able to carry more goods than four of the wagons customary in Lombardy. Many and strong horses pull these wagons."¹)

How soon after the coming of the "German Pilgrims" to Pennsylvania, in 1683, the first big freight wagon of the kind observed by the Italian in Germany was constructed in Penn's colony, we do not know. But the designation Conestoga wagon points to what was, early in the eighteenth century, the frontier, and to the settlements of the German separatists in the heart of Eastern Pennsylvania.²) This, however, is certain: even before the close of the eighteenth century the Conestoga wagon was in general use, at least in Pennsylvania. Oscar Kuhns, Professor in Wesleyan University, in his volume "The German and Swiss Settlements of Colonial Pennsylvania," says this in praise of the serviceable vehicle:

"Next to barn and dwelling-house the most important architectural product of the Pennsylvania Germans is the great Conestoga wagon, which Rush called the 'ship of inland commerce.' Before the advent of railroads these were the chief means of transport between the

farms and towns of Pennsylvania. In them the wheat, vegetables, fruit, and, alas! whiskey—which often formed a side industry of many a farmer—were carried for miles to Philadelphia. Says Rush³): 'In this wagon, drawn by four or five horses of a peculiar breed, they convey to market, over the roughest roads, 2000 and 3000 pounds' weight of the produce of their farms. In the months of September and October it is no uncommon thing on the Lancaster and Reading roads to meet in one day fifty or one hundred of these wagons on their way to Philadelphia, most of which belong to German farmers.' These teams were stately objects in those times; owner and driver alike took pride in them and kept them neat and trim. They consisted of five or six heavy horses, well fed and curried, wearing good harness, and sometimes adorned with bows of bells, fitted so as to form an arch above the collar. These bells were carefully selected to harmonize or chime, from the small treble of the leaders to the larger bass upon the wheel-horse. The wagon-body was necessarily built staunch and strong, but by no means clumsy. Upon them the wheelwright and blacksmith expended their utmost skill and good taste, and oftentimes produced master-pieces of work, both in shape and durability. The running-gear was invariably painted red, and the body blue. The cover was of stout white linen or hempen material, drawn tightly over, shapely, fitted to the body, lower near the middle and projecting like a bonnet in front and at the back, the whole having a graceful and sightly outline."⁴)

With an earlier period of development in mind, Professor Kuhns does not refer to what was perhaps the most important period in the history of the Conestoga wagon: the decades prior to the coming of the canal and railroad, but after Pittsburgh had begun to ship its manufactures to Philadelphia and to reship on the Ohio goods from the tidewater regions intended for points such as Cincinnati, Louisville, St. Louis. Travelers of those days refer to the huge freight wagons they had met proceeding along the highway, either toward Pittsburgh or in the opposite direction.

Once Harrisburg and Pittsburgh had been connected by a railway, early in the fifties of the last century, the Conestoga wagon was doomed. But it lived again in the "Prairie Schooner," until the transcontinental roads finally left nothing for it to do but transport borax out of the desert. However, the historical vehicle is never referred to in this connection—only the "twenty mule team" is advertised!

F. P. K.

1) Reise des Kardinals Luigi d'Arragona durch Deutschland etc. Edited by Ludwig v. Pastor. Freiburg, 1905, p. 48.

2) Regarding Conestoga see: Lucy Forney Bittinger, German Religious Life in Colonial Times. Phila., 1906, pp. 35 ff.

3) Distinguished physician of Phila. Author of "An Account of the Manners of the Ger. Inhabitants of Pa. Written in 1789." Phila., 1875.

4) Loc. cit., N. Y. New Ed., 1914, pp. 98-99.

PROJECTED GERMAN MISSIONARY SEMINARIES FOR AMERICA

(Concluded)

A GERMAN Catholic missionary seminary would prove an incentive to faith among the clergy as well as the laity, just as every good work, every heroic deed, has had its quickening effect. [Thus continues Mr. Francis Sausen, a lay editor pleading in 1843 for the establishment of a seminary in Germany to educate priests for America. His article was published in the *Katholische Sonntagsblätter für Belehrung und Erbauung* for Feb. 5th of that year.] Why is it that in many places the activities of the Church are hardly noticeable? Why must we hear repeatedly that the Church here and there has degenerated into a mere police force?

"This situation was not the result of any internal weakness but of external obstructions and repressions. The Church is unable to exercise her salutary influence in certain areas owing to the lack of institutions in which and through which to work unhampered. As soon as a healthy vitality appears, all the good elements which might hitherto have kept aloof will associate themselves with the new movement. All hostile agencies will either withdraw or be eliminated, and the number of lukewarm Catholics, always a dragging force, will in time decrease.

"The establishment of a German missionary seminary would in the same manner exert a powerful reaction on the Church; she would become vigorous. Admittedly, the erection of institutions such as our projected German missionary seminary would be made possible by the faith of certain good Catholics. However, once the Church is provided with such institutions, she will be able, on her part, to quicken the faith in many of her members. For no one will resist the activity, the zeal and the sacrifices of the ecclesiastical authorities; it is only carelessness and negligence which meet with scorn and contempt. This fact explains why the Church greatly favors all religious orders and institutions, and why the world persecutes them so viciously. This love and hatred are not centered primarily in this or that particular institution which, in point of fact, might be dispensed with if need be. They go much farther than that, affecting the faith which can be increased by such institutions or quenched by abolishing these nurseries of the faith.

"Naturally, many an objection will be raised against our project. The most serious will perhaps be that in Germany there is a scarcity of priests and accordingly we cannot send our priests into foreign countries. Restore our old ecclesiastical institutions, however, and you will before long see that your complaint will not be of a dearth but of a superabundance of priests. We do not take into account that not every

young man feels himself called to the pastoral or teaching office in his home country. Many a young man is rather inclined towards missionary life in foreign countries, and has delayed entering the clerical ranks for the reason that no institution exists to train him for the work to which he feels called.

"The writer occupies too minor a position in the Church to warrant proposing detailed measures and opinions concerning the administration and management of the projected seminary. We intend these lines only to call attention to the matter and initiate a movement among the people. The rest is left to the reverend bishops. If one or more will espouse this movement, and if the Holy Father will bless the undertaking, the faithful will not neglect, as so often heretofore, to supply the necessary means. Fortunately, several years remain in which to realize the objective. Provided the seminary could be established, the German Church would have cause to rejoice and would need no longer be shamed by the accomplishments of poor Ireland,¹ if by Dec. 13, 1845, the day of the tercentenary of the opening of the Council of Trent, she would launch the German seminary for foreign missions." The following note was appended to the article: "Friendly periodicals could promote the movement by reprinting this appeal."

The spirited appeal fell on deaf ears, however. Mr. Sausen, the author, within a few months was promoted to the editorship of the influential theological publication, *Der Katholik*. But even this closer contact with the clergy did not gain him any powerful supporters of his scheme. He used the columns of this purely theological magazine for Church news and for spreading the missionary movement among German Catholics. Consequently, the volumes of *Der Katholik* published under his direction (1843-50) constitute a valuable source of information regarding the missions in the United States and elsewhere.

In November, 1844, Mr. Sausen wrote: "What has happened to the German missionary seminary? We advanced this idea and amply discussed the matter some time ago. There has been considerable argument over who should assume the management of the institution, even though not a single stone has been laid for the building. The idea is still timely and we ask again: what about the German missionary seminary? Will we not labor so long as there is a day?"²)

In 1845, the tercentenary of the opening of the Council of Trent, the proposal to establish the seminary received new impetus from the espousal of the cause by King Louis I of Bavaria. Serious plans were made to erect

¹) This refers to the founding of the All Hallows Seminary in Dublin, opened Nov. 1, 1842. See the Catholic Encyclopedia, Vol. I, p. 314.

²) Quoted by Schwager, Fred., in *Die katholische Heidenmission der Gegenwart*, Vol. I, Stety, 1907, p. 54.

such an institution at Altötting under the supervision of the Redemptorist Fathers. But once again the plans miscarried and the German missionary seminary remained a pious wish ever after. This phase of the missionary movement is ably described by Rev. Willibald Matthaeser, O.S.B., in *Central-Blatt and Social Justice*, Vol. XXVIII, October to December, 1935, under the title, "The Proposed Mission Seminary at Altötting, 1845."³)

JOHN M. LENHART, O.F.M.Cap.
Pittsburgh, Pa.

COLLECTANEA

PROBABLY few people know the distinguished essayist, Miss Agnes Repplier, to be "three-quarters German ancestry, and a quarter French." The fact is mentioned in an article, "First Lady of Letters Turns Eighty-four," published in the *Philadelphia Record* on April 1st, her birthday.

The author of the article, Mr. Norman Abbott, remarks:

"Eighty-four today, the pungent essayist and lecturer of the century's turn now looks out from a Clinton St. house upon a Philadelphia that has for years considered her one of its first citizens, upon a world that has loved her well and been beloved in turn, and yet a naughty world her tolerant eye cannot wholly approve."

Miss Repplier's "long recollections bridge from the Civil War, in which she had half-brothers in both Union and Confederate armies, to the troublous present."

Were the chapter on "A World War Stuns the Christian Church," contained in "The Story of German Methodism, Biography of an Immigrant Soul," lifted from its present context and inserted into a "Story of Human Folly" no one could declare the account out of place in a volume of the kind referred to. What is related makes sad reading. But there is one little episode woven into the otherwise unpleasant story which relieves the pathetically drab picture, at least to an extent. This is what Mr. Paul F. Douglass, author of the book, relates:

"On one occasion secret service men called at the office of the superintendent of Bethesda Institutions in Cincinnati. 'We are told that the superintendent has Bismarck's picture hanging in his office,' they said. John A. Diekmann, who was at the desk during Golder's absence, replied:

"Gentlemen, I am an American, and not so familiar with these old German heroes; but you might look the pictures over hanging on the walls, and if you think Bismarck is among them, I shall be pleased to have you take him down."

"They studied the photographs of John Wesley, Wil-

³) The appeal of Mr. Sausen gives us reason to doubt the statement of Fr. Willibald (Oct. issue, p. 214), that the Redemptorist Fathers as early as 1843 advocated the establishment of a missionary seminary at Altötting. Fr. Alexander had been told in December, 1842, by the Cardinal Prefect of the Propaganda that such a seminary would be erected in Austria, and hence could hardly have advocated the construction of another at Altötting in February of 1843.

helm Nast, and Bishop Walden. Pointing to the bishop's portrait, one of the agents exclaimed, 'That's the fellow!' and took it down.¹)

Experiences of this kind were all too numerous during the World War. There were others which resulted tragically for the victims of ignorance and malice. Consequently thousands of men and women experienced a weakening of their faith in humanity but particularly in public authority.

BOOK REVIEWS

Received for Review

- Semaines Sociales du Canada, XVIIe Session-Nicolet, 1940: *Le Chretien dans la famille et la nation. Ecole Sociale Populaire*, Montreal, 1940. p. c., 278 p. Price \$1.50.
- Crane-field, Paul F., B.A., Gaumnitz, Erwin A., Ph.D., and Taylor, W. Bayard, Ph.D. *Social Security and Life Insurance*. Security Press, Madison, Wis., 1940. Cloth, 202 p.
- Haas, Msgr. F. J., Ph.D. *Jobs, Prices, and Unions*. Social Action Series No. 19. Paulist Press, N. Y., 1941. p. c., 32 p. Price 5 cts.
- Commission on American Citizenship. *First Annual Report*. The Cath. Univ. of A., Wash., D. C., 1940. p. c., 39. p.
- De Hueck, Baroness Catherine. *The Story of Friendship House*. Blessed Martin Guild, N. Y., 1939. p. c., 32 p. Price 25 cts.
- Progressive Aids to Catholic Education. *An Informative Annual of Methods and Techniques for Teachers and Students*. H. Earl Eakin, Baldwin, N. Y., 1940. p. c., 64 p. Price 30 cts.
- McGuire, Col. O. R. *Political Ideologies in this Changing World*. International Conciliation No. 366, Jan., 1941. Carnegie Endowm. f. Internat. Peace, N. Y. p. c., 62 p. Price 5 cts.
- Ezekiel, Mordecai. *Economic Relations Between the Americas*. International Conciliation, No. 367. Carnegie Endowm. f. Internat. Peace, N. Y., 1941. p. c., 66 p. Price 5 cts.
- Schmiedeler, Rev. Edgar, O.S.B. *The Threat of American Decline*. Family Life Bureau, N.C.W.C. Wash., D. C., 1941. p. c., 32 p. Price 5 cts.

Reviews

Pius Parsch. *Study the Mass*. Tr. and arranged for discussion clubs by Rev. William Busch. The Liturgical Press, Collegeville, Minn., pp. 188. Price 25 cents.

A GAIN a study-club booklet on the Mass, and again a most valuable one. Pius Parsch, Augustinian of Vienna, has enjoyed a world-reputation for two decades for his successful popularization of Catholic corporate worship. His full-length work, "The Liturgy of the Mass," translated by Rev. F. Eckhoff of the Archdiocese of St. Louis, is now condensed by Parsch himself into this large-pamphlet size. This has been further enhanced by the discussion club arrangement added by the translator, Rev. William Busch of St. Paul. The Collegeville Liturgical Press has lived up to its former reputation in the fine typography of this booklet. Single copies are priced at 25 cents, quantity orders at a substantial discount.

By way of affording a sample of the simplic-

¹) Loc. cit., Cinc., 1939, p. 190.

ity of style with clarity of expression, let his short passage (p. 58), dealing with the Offertory, be cited: "There is one last point of meaning in the Offertory; it is not simply self-offering, but self-offering in union with the self-offering of our Lord. In the ancient Offertory procession the faithful brought each his personal gift, and it was laid on the altar which represents Christ. Thus, as it were, they mounted the Cross with Him. This is the deepest meaning of the Offertory; Christ's sacrifice is our sacrifice, and ours is His."

GERALD ELLARD, S.J.

Toth, Most Rev. Tihamer. *Life Everlasting. A Course of Sermons.* Tr. by V. G. Agotai. St. Louis, 1940, B. Herder Book Co. Price \$2.

In times of great public calamity man needs hope and courage to give him poise and steadfastness in the encircling gloom and to buoy up his sinking spirit. Hope and courage can come only from firm convictions that cannot be shaken. The faith of which the world at the moment stands in urgent need is the belief in a continuance of human existence in which the horrible discords of the present will be resolved into harmony. The more disappointing this life proves the more do we need the sustaining force and the dynamic inspiration of another life, a better life capable of compensating us for the shortcomings of this temporal existence. No topic in these days could be more timely than life everlasting.

The author speaks of this subject in his usual happy style which gives a keener edge to truths somewhat dulled by familiarity. There is a directness in these sermons which strikes home. An occasional anecdote catches the wandering imagination and etches the truth illustrated indelibly on the memory. Few pulpit orators so thoroughly grasp the modern mind and so surely strike the note that makes itself heard above the distracting din and turmoil of our days.

The present volume completes and crowns the author's series of doctrinal discourses on the Apostles' Creed in a worthy manner. The whole collection admirably covers the field and is of inestimable value to the priest in the ministry.

C. BRUEHL, Ph.D.

Social Wellsprings. Fourteen Epochal Documents by Pope Leo XIII. Selected, arranged and annotated by Joseph Husslein, S.J., Ph.D.; Milwaukee, Bruce Publishing Co.

The task of reconstruction which faces the modern world is taking on unforeseen dimensions as the entire old order is fast crumbling away and apparently leaving very little that can be salvaged and put to constructive use. The vast scope of the coming reconstruction can be anticipated if we consider the great changes which our own Democracy has undergone in the recent past. All human institutions will be affected and subjected to far-reaching modifications. The individual likewise will

have to accommodate himself to a new social outlook. The revolution, for such it may be called on account of its extent, will transform the economic system and the State and reach out to the international order. At this we need not be surprised because all human problems are closely interwoven and bear one on the other. Nor need we be astonished at the simultaneous failure of all the structural units of human society since they all have the same radical flaw, being built as they are on the tenets of Liberalism. What is collapsing at this moment like a house of cards is the world of Liberalism.

The shattered world must be rebuilt. For a work of such magnitude we need a sound and broad basis, which can be supplied only by reliable social principles and a true philosophy of life which will take the place of the discredited doctrines of Liberalism. To find the right kind of teaching in this respect we need not go far; it is contained in the encyclicals of Leo XIII. From these we can draw the doctrinal foundations on which a better world can be erected. We have been too exclusively occupied with the famous labor encyclical but this is not Leo's only pronouncement, nor can it really stand by itself; it must be fitted into a larger philosophical background which Leo provides in his other writings. At all events, what contemporary conditions call for is not only a philosophy of the economic order but also a theory of political government which will correct the false ideologies rampant in our days. At the root of wrong social and political teachings lie erroneous concepts of man and his place in the cosmic scheme. It is this more comprehensive philosophy which must be brought home to our contemporaries who have been nurtured on false or inadequate social teachings.

It certainly was a happy inspiration that prompted Father Husslein to collect in one volume and thus to render accessible to wider circles the Leonine encyclicals embodying the Catholic philosophy of social life. Nothing could have been more opportune, for never has the need for clear thinking on social problems been more imperative than at this critical hour when minds are bewildered by the seductive claims of rival ideologies. In particular, it is only sound logic that will strip totalitarianism of the false glamor which exerts a fatal fascination on so many individuals. However, Father Husslein has not only selected the pertinent documents with a keen eye for the needs of the present but has made them more readable by a revision of the translation and by the use of clever devices which bring out the contents in stronger relief and show the logical sequence of the ideas. The valuable annotations, elucidating the text, are indicative of mature scholarship and bespeak the author's familiarity with the field in question. Rarely do we find such wealth of information in so small a compass.

C. BRUEHL, Ph.D.

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Social Justice Review (indexed in *The Cath. Periodical Index* and *The Cath. Bookman*) is published by the Central Bureau.

All letters, requests, mission gifts, monies, etc., intended for either *Social Justice Review* or the Central Bureau, should be addressed to:

Central Bureau of the Central Verein
3835 Westminster Place, St. Louis, Mo.

The 1941 Convention Motto

We stand at the cross-roads of a new era in history. A great social revolution is at hand. To guide its course into proper channels is the task of every statesman of our day. But the task is too great for the mind and hand of any single man. We all must work together to see that this task shall be properly done. To accomplish this, however, requires sound social thought on the part of every one of us. Such thought must precede social action. Hence, there falls upon us all the duty to make fully our own, by thought, study, and discussion, the social ideas of the great Pope of the Workingmen—Leo XIII.

MOST REV. ALOISIUS J. MUENCH,
Bishop of Fargo, N. D.

Plan to Attend the New York Convention

IN view of the troubled world situation, the coming convention of the C. V. and N. C. W. U., to take place in New York City on Aug. 16-20, is assuming an importance perhaps greater than that attained by any previous assembly, certainly of recent years.

A well-rounded program (now virtually completed) has been arranged, with particular emphasis on problems so much to the forefront of public consciousness today. More than ever before, societies associated with the C. V. should make a special effort to be represented on this occasion; no sacrifice should be considered too great to insure such a representation.

As previously announced, **Most Rev. Francis J. Spellman**, Archbishop of New York, will preside at the convention mass on Sunday, to be celebrated by the Auxiliary Bishop of that See, **Most Rev. Francis A. McIntyre**; **Most Rev. Hugh C. Boyle**, Bishop of Pittsburgh, will preach the sermon, while Archbishop Spellman will welcome the delegates at the close of the mass.

Other Sunday features include the civic demonstration, the youth mass meeting and the anniversary lunch commemorating the silver jubilee of the N. C. W. U. One of the speakers at the civic gathering will be **Rev. Felix Kirsch, O.F.M. Cap., Ph.D.**, of the Cath. University, who will discourse on "The Wages of Sin is Death for Man and Nations"; a second speaker will analyze "The Revolt Against the Natural Law."

Presiding over the youth mass meeting Sunday evening will be **Rev. Joseph J. Ostheimer**, of Coplay, Pa., spiritual director of the C. W. U. of Pennsylvania. Speakers will include **Most Rev. Aloisius J. Muench**, Bishop of Fargo, N. D., discussing "The New America," and **Dr. H. A. Frommelt**, of Milwaukee, talking on vocational guidance.

Archbishop **Samuel A. Stritch**, of Chicago, episcopal protector of the N. C. W., will be the principal speaker at the women's mass meeting on Tuesday evening; his topic is "Catholic Action and the Catholic Home." Shortly before this session priests interested in the youth movement will have met at dinner to discuss problems relating to the organization and affiliation of youth societies.

Another unusual feature of the convention will be the special joint assembly on Saturday evening, at which the delegates will be addressed on the National Catholic Community Service in its relationship to the United Service Organization.

All meetings, including the major assemblies, will take place at Hotel Commodore, convention headquarters. A departure from past gatherings is the scheduling of all social features prior to the opening of the convention proper. Thus Friday will be devoted to sight-see-

ing trips of New York, ending with a visit to Radio City in the evening.

Monday, Tuesday and Wednesday are to be occupied largely by business and committee meetings. However, the evenings are to be given over to joint features. On Monday evening Mr. F. P. Kenkel will deliver his annual report of the Central Bureau, to be followed by a credit union conference; on Tuesday evening the women's mass meeting is to take place, while on Wednesday, immediately following the formal closing of the convention the anniversary banquet commemorating the N. C. W. U.'s jubilee will be conducted.

Some six churches, including St. Patrick's Cathedral, will be used for the religious services during the days in New York. Preceding the opening of the convention, the New York Branches will hold their annual State meetings.

Commemorating the Encyclicals

SOME societies associated with the C. V. have thus far taken cognizance of the anniversaries of the issuance of *Rerum novarum* and *Quadragesimo anno* at their May meetings.

The celebration of the Volksverein, of Philadelphia, was perhaps the most impressive of all of those to come to our notice. More than 500 members of the men's organization and the women's section participated in the event, conducted May 15th in St. Boniface Parish hall. Especially notable was the presence of some 18 priests and brothers, including Rt. Rev. Msgr. Edward Hawks and Rev. William A. Koenig, spiritual director of the Volksverein.

A few weeks prior to the assembly Dennis Cardinal Dougherty, Archbishop of Philadelphia, had sent a letter of encouragement to Mr. Charles F. Gerhard, the president who supervised the conduct of the celebration.

"... It is a pleasure to encourage you in your undertaking," the Cardinal wrote, "to make known still more the teaching of the Holy See in reference to capital and labor, a subject of the highest and most urgent importance, particularly in our day ..."

"You merit praise in your good work of spreading the light."

A forceful address was delivered on the occasion by Rev. Anthony L. Ostheimer, mass meeting speaker at the New Ulm convention last summer. Fr. Ostheimer referred to the doctrines of the encyclicals, urging both labor and capital to "clean house." The speaker warned that labor is likely to lose its gains unless it "stops squabbling" and rids itself of parasitic labor racketeers.

Following Fr. Ostheimer's address Rev. Francis J. Litz, C.Ss.R., pastor of St. Boniface Parish, spoke briefly; music was furnished by the Catholic alumnae orchestra, while several vocal selections were rendered by the local church choir.

The principal speaker at the celebration conducted by the St. Louis League was Rev. Victor T. Suren. He discussed the effects the encyclicals have had and the influence they should be expected to exert in the future. This meeting, held at St. Francis de Sales Parish, where Fr. Suren is stationed, was also addressed by Rev. A. A. Wempe, the pastor. Considerable interest attaches to the statement made by the main speaker that the primary reason for the world's refusal to accept the principles of *Rerum novarum* and *Quadragesimo anno* is the fact that "it is not ready for them and the knowledge of them has not been widespread."

Two Bishops Approve C. U. of Illinois

FROM every bishop in the Chicago Province the C. U. of Illinois has now received an official commendation. Approval of the Branch has been expressed by the Archbishop of Chicago and the Bishops of Belleville, Peoria, Rockford and Springfield over a period of some time. The last commendations received were those of the Bishop of Peoria, Most Rev. Joseph Schlarmann, and the Bishop of Rockford, Most Rev. Edward F. Hoban.

President Joseph B. Engelmeyer called upon Bishop Schlarmann on Apr. 21st only to learn that the Bishop was not in. He stated the nature of his call to Rev. J. B. Reidy, the chancellor, and a few days later was assured that:

"When I brought to the attention of the Bishop that you had called upon him and presented the nature of your visit, he stated that the Catholic Union of Illinois fundamentally is sound, and he commends them for their good work and asks the blessing of Almighty God upon them."

On Apr. 30th Bishop Hoban wrote to Mr. Engelmeyer: "It gives me great pleasure to say a word of commendation of the work of the Catholic Union of Illinois in the Diocese of Rockford. In the several places in which the Union is functioning in the Diocese of Rockford, I believe much has been accomplished to promote Catholic Action among the members. True Catholic Action on the part of your organization will develop in your members greater interests in the work of our Holy Mother the Church.

"I am happy to extend my blessing to the officers and members, and I wish you all success."

Why Not Regional Conferences?

OVER a period of years a careful "hierarchical" structure has been developed within the Central Verein. As long ago as 50 years, leaders of the C. V. saw the wisdom of instituting State Branches to provide a more flexible organization, and subsequent years have vindicated their judgment.

At first glance it may be thought impossible to improve on the plan of the national organization, with its headquarters the Central Bureau, the State Branches, district leagues and the individual constituent societies. Yet there is one respect in which matters might be improved, one gap in the arch. It is the disparity between the State Branches and the district leagues. How to effect closer co-operation between the State and district groups, to provide an intermediary agency, has long been the concern of officers of both types of organizations for many years.

Apparently, an answer to the problem has now been provided. It is the formation of regional groups, specifically the sponsorship of regional conferences and meetings. In more recent years a number of our affiliated units have experimented with this plan and sufficient information is now available to show it is workable.

Meetings of this kind have been held for some time by the Philadelphia federation, or Volks-

verein as it is popularly called, by societies in the Brooklyn, New York City and New Jersey area, and since last fall by units in Northern New York. Only within the last six weeks the latter group of societies conducted an outstanding meeting, reported on elsewhere in this issue.

There are numerous and obvious advantages to conferences of the kind referred to. For one thing, they serve a wider area than a district league, helping the members keep in closer contact with one another. Moreover, they partake somewhat of the nature of a convention although of course on a more restricted scale. And finally, they are able to attract more widespread attention to the activities and undertakings of the C. V. and its affiliated organizations on the part of both Catholics and non-Catholics.

The plan, proved eminently practical by several sectional groups, is offered for the serious consideration of officers of State Branches, district leagues and individual units. It is our hope that within the year a substantial number of quarterly or semi-annual regional conferences will have been conducted.

Accomplishment

ST. Elizabeth's Settlement and Day Nursery, established by the Central Verein in St. Louis, observed the silver jubilee of its founding on Sunday, Apr. 27th. Special ceremonies were conducted in Goller hall in the afternoon, while friends and representatives of other Catholic institutions of the city were also invited to attend "open house" on Monday.

The jubilee was marked by a number of events, including many in which the children of the Settlement participated. All of the children were represented on the program, with the exception of the infants. The school children's orchestra of Ss. Peter and Paul Parish, in which St. Elizabeth's is located, provided music on the occasion.

Guest speakers were Rev. John J. Butler, president of Catholic Charities of St. Louis, and Rev. Anthony T. Strauss, spiritual director of the Natl. Cath. Women's Union. Fr. Butler reviewed the accomplishments of the institution, referring to the number of changes that have taken place since it was established. He congratulated the C. V., the Central Bureau and the School Sisters of Notre Dame (in charge of the Settlement) for their efforts in its behalf.

Fr. Strauss showed how St. Elizabeth's was a logical development in the social program of the C. V., as was the Central Bureau. In particular, the speaker referred to the spiritual value of the establishment and to the part it has played in helping to preserve families from dissolution, especially in those cases where through sickness, death, divorce or separation the parent or parents were incapable of caring for the children during the day.

The kindergarten children participated in three numbers of the program, including an old-fashioned square

dance which was exceptionally well received. The older boys had rehearsed one song and the girls two, while all of the children had a part in the pantomime, "The Charity of St. Elizabeth."

A three-scene playlet, dramatizing different periods in the institution's history, was presented by the older children. The sketches portrayed the founding, early struggles, the enduring need, and accomplishments of St. Elizabeth's. The audience was estimated at 500, including a substantial representation of C. V. and N. C. W. U. members.

Plans for Convention Tour

FINAL details of the tour to be conducted to and from the New York convention of the C. V. and N. C. W. U. have now been completed. The arrangements for the trip, scheduled to begin in Chicago on Aug. 12th, indicate that a tour of exceptionally low cost has been provided without sacrificing any worth while features.

According to Mr. Ernst A. Winkelmann and Mr. W. W. Warren, chairman and secretary of the committee respectively, ample provision will be made for delegates from Western, Midwestern and North Central States to join the party at various key cities. Thus, participants from the Southwest and West will travel via St. Louis to Chicago, while delegates from Minnesota, Wisconsin and Northern Illinois will proceed directly to the starting city.

The tour, open to both members of the C. V. and N. C. W. U. and their friends, will leave Chicago the evening of Aug. 12th, reaching Pittsburgh early the following morning. The trip from the latter city to Harper's Ferry, Va., will be made by daylight, through mountainous regions and cities well known in American history. A four-hour sight-seeing trip will be provided in Harper's Ferry, after which the delegates will entrain for Washington where hotel accommodations will be arranged for that night.

All day Thursday will be spent in a number of short trips in and around Washington. Stops will be made at the Cath. University, Mt. St. Sepulchre, the Memorial Church of the Holy Land, the Tomb of the Unknown Soldier, Arlington National Cemetery, Lincoln's Memorial, the Capitol, etc. At five o'clock in the afternoon the participants depart for New York, reaching the convention city at 10 p. m. The convention committee is making arrangements for sight-seeing trips in New York all day Friday, ending with a visit to Radio City in the evening.

The tour members leave New York Thursday morning, Aug. 21st, for Philadelphia, where again sight-seeing trips will be provided. In Philadelphia the tour separates into two sections, "A" and "B." Members of the "A" tour will leave Philadelphia Thursday afternoon for Baltimore and thence by steamer to Norfolk, Va. From Norfolk (the boat docks at 6:30 a. m. Friday) the delegates will go to the harbor in Hampton Roads, to Portsmouth, Newport News, and Williamsburg, returning to Norfolk in the evening; the trip to Baltimore will again be made by boat. The "A" tour members leave Baltimore early Saturday morning, returning to Chicago or St. Louis directly. Members of the "B" tour will travel to Chicago or St. Louis from Philadelphia and will not make the boat trip.

The cost includes round-trip transportation, hotel accommodations except in New York, all sight-seeing tours, transfer of passengers and hand baggage to and from hotels. Moreover for members of the "A" tour

all meals are provided en route, as are staterooms on the boat trips between Norfolk and Baltimore. For members of the "B" tour meals are provided in all instances except on the trip from Philadelphia to Chicago or St. Louis; no expenses for either tour are covered during the stay in New York.

The difference in cost between the "A" and "B" tours is less than \$13. This sum includes the extra day and a half of sight-seeing, the steamer journey from Baltimore to Norfolk and return, and all meals on the trip from Baltimore to Chicago or St. Louis (something not provided in the "B" tour).

Prices from a number of cities and return are as follows (prices from other cities will be furnished on request): Chicago, \$61.15, \$48.80 (the first figure is for the "A" tour, the second for the "B" tour); Cincinnati, \$59.15; \$46.80; Detroit, \$58.10, \$45.75; St. Paul, \$78.55, \$65.95; Little Rock, \$76.50, \$63.90; St. Louis, \$65.20, \$52.85; Wichita, \$85.40, \$72.80.

Address all inquiries—whether for information or to make reservations—to Mr. W. W. Warren, the secretary, 1307 Washington Ave., St. Louis, Mo.

The C. B. Expansion Drive

AN intensive drive to secure Life Members of the C. V. has been launched by the Cath. Union of Missouri, in an effort to raise its self-assumed quota of \$7500, ten percent of the \$75,000 being sought to complete the Central Bureau Expansion Fund. The committee in charge of the drive has published an attractive four-page illustrated folder setting forth the circumstances of the Bureau's activities and need. The folder is similar in some respects to the C. B. Emergency Appeal addressed to affiliated societies and friends throughout the country last winter.

Already Life Memberships have been secured from Rev. Anthony T. Strauss, of St. Charles, spiritual director of the Natl. Cath. Women's Union and of the Missouri Branch of the women's section, and the Misses Josephine and Amelia Selinger, of Jefferson City. The latter are sisters of the late Msgr. Joseph Selinger, former spiritual director of the C. U. of Missouri; they are continuing the spirit of their brother's friendship for the Bureau and the C. V.

In addition to the campaign to secure Life Members, the committee hopes also to procure a number of In Memoriam Enrollments.

The drive of the Minnesota Branch of the C. V. to raise \$10,000 for the Fund is progressing very satisfactorily. In April the amount pledged or paid passed the \$6000 mark; of this amount \$3758.75 has been paid in full. The total received up to Apr. 20th was \$6052.25. Officers of the section hope to complete the sum promised before the annual convention in Sleepy Eye this fall.

The attitude of the members in Minnesota is well illustrated by the letter received recently from the St. Francis de Sales Society of St. Paul. Writing to inform us the society had pledged \$150 toward the Fund, the secretary, Mr. John C. Heller, added that the money would be paid in four installments through the Minnesota Branch, and then declared: "*Gentlemen,*

our good old Minnesota Branch will never let you down."

The drive for funds launched by the California Branch earlier in the year is progressing satisfactorily, Secretary Louis J. Schoenstein reports. The Branch has asked each member to contribute one dollar for this purpose. Well over \$200 has thus far been forwarded to Mr. F. Wm. Heckenkamp, of Quincy, Ill., chairman of the Expansion Drive.

From Near and Far With the C. V.

OBSERVERS of the activities of C. V. societies seem never to tire of commenting on the widespread diversity of subjects and undertakings engaging the attention of the various units. The following reports, from a number of our associated groups, illustrate the point.

Perhaps the outstanding assembly in recent weeks was the second regional conference sponsored by a number of federations in upper New York State. Last November the first of these meetings took place, somewhat in the nature of an experiment. The success attending it encouraged the officers of the different leagues to arrange a second gathering of this character, and the meeting held in Utica on Apr. 27th was possibly even more successful than its predecessor.

Representatives of societies in Utica, Syracuse, Rochester, Troy, Schenectady and Buffalo were present on the occasion to hear addresses by a large group of speakers. The topics discussed included the Central Bureau Expansion Drive, the Lady of Good Counsel Burse for a seminarian in the Diocese of Fargo, N. D., parish credit unions, the maternity guild, and the anniversaries of the papal encyclicals. Among the speakers were Mr. Richard F. Hemmerlein and Miss Laura K. Schilling, presidents of the State Branches; Mrs. Mary Filser Lohr, president of the N. C. W. U.; Rev. John M. Beierschmidt, C.Ss.R., spiritual director of the women's State Branch, Rev. Romuald Reiter, O.M.C., Rev. Michael J. Braun, both of Utica, Rev. Gabriel Kohlbrenner, O.M.C., Mr. Alois J. Werdein, Mr. Peter J. M. Clute, Mr. Henry V. Schmalz (in charge of arrangements for the meeting), Mr. Joseph B. Bushwinger, all officers of the men's Branch, Mr. Joseph Gervais and Mr. Philip H. Donnelly; and Miss Bertha Kennerknecht, and Miss Bertha Schemel, officers of the women's section.

During the course of the meeting the delegates from Syracuse presented the officers with a check for \$250, intended for the C. B. Expansion Drive. Plans were announced by a number of units for the observance of the anniversaries of the encyclicals.

Spirited discussion on the enactment of a law requiring a premarital physical examination marked the assembly of the Sedgwick-Reno County Federation, C. V. of Kansas, held Apr. 21st in Colwich. Dr. B. Lies, of Colwich, outlined the medical considerations involved, Mr. Joe Spexarth discussed the question from the layman's point of view, while Rev. Prosper Stemmann, O. F.M., of Garden Plain, explained the Church's position in the matter. Mr. Michael Mohr, president of the State Branch, also helped lead the discussion.

Eight priests attended the meeting and encouraged the delegates to continue their efforts. Rev. Anthony Hermann was host to the assembly. Another feature of the meeting was the address by Dr. Lies on checking the spread of venereal disease.

Societies in the vicinity of Union City, N. J., collaborated in arranging a number of special events during the month of May. On Sunday, May 4th, the men's and women's groups presented a three-act play, "Broth-

er Orchid," in St. Joseph's auditorium; the proceeds from the play, it was announced, will go to the Central Bureau Expansion Fund. A second event was the spring rally service, held May 11th in Elizabeth, consisting of religious exercises and a general meeting addressed by Mr. John Gehringer, of Brooklyn, and Mr. Albert Sattler and Mr. Theobald Dengler, of New York City. The third undertaking was the annual Memorial Day Service, scheduled to include solemn field mass, recreational features and a youth rally.

The second in a series of "get-together" meetings was conducted by the Volksverein, C. V. federation in Philadelphia, on Apr. 29th. Rev. William L. Hayward, of Stonehurst, the principal speaker on the occasion, discussed his recently published book, "The C. S. S. S., The Quest and Goal of the Founder, Rt. Rev. William McGarvey." The Rt. Rev. Msgr. Edward Hawks, author of another volume on this subject, "William McGarvey and the Open Pulpit," also addressed the meeting.

Plans have been completed for the formation of discussion groups. Three units will be organized in the coming weeks, it was announced.

Early last month the Brooklyn Federation sent \$7.48 to the Central Bureau, intended for the Expansion Fund. The money, the secretary stated, was realized through penny collections taken up at several meetings.

The executive committee of the C. V. of Wisconsin has decided not to hold the biennial convention this year, deferring it until the spring of 1942. This information was conveyed to member societies in the recent communication of President Joseph H. Holzhauser. The president recommends close co-operation on the part of the units with the Holy Name Society campaign to suppress objectionable publications; careful study of the resolutions adopted by the New Ulm national convention; support of the youth movement; and distribution of the Central Bureau free pamphlet, "Guide Right."

A number of innovations have been planned for this year's convention of the State Branch of North Dakota, to be conducted at Mandan from the 14th to the 16th of June. For one thing, it has been decided to make Sunday, the 14th, the opening day of the convention, whereas in the past a weekday was chosen for this purpose. For the first time in the history of the organization, a field mass will be conducted in the expectation of a large attendance, estimated at from ten to fifteen thousand people. Another novel feature is the separate meeting for Youth, for which the program has been arranged by Rev. William Corbin, Chancellor of the Diocese of Bismarck.

Faithful to its program, the Lehigh Valley Federation of the C. V. continues to hold its quarterly meetings; the most recent one was conducted in St. Joseph's parish, Easton. The high mass was celebrated by Rev. Francis J. Bruckmann, while after dinner both branches, of men and women, held their business meetings which were followed by the civic demonstration.

The welcome was extended by Rev. Charles Bornemann, pastor of the local parish, while addresses were made by Rev. Gordian Ehrlacher, O.F.M., a son of the organization's president, who spoke on the Missions in China and their needs. He has been stationed at Shasi in Hupeh Province. The aims and efforts of the Catholic Workers and their journal were discussed by Miss Dorothy Day, well-known wherever the lot of the lowliest of men finds a sympathetic hearing.

Although far removed from any other affiliate of the C. V., the St. Joseph's Society of Cottonwood, Idaho, has remained faithful over a period of many years. The society is active on several fronts and has accomplished much in its 28 years of existence.

The recent session of the organization, held in the parish hall on Apr. 30th, is typical. A vigorous discussion centered about a change in the death benefit

features and the formation of a credit union. Addresses, especially on the latter subject, were delivered by Rev. Joseph M. Verhoeven, the pastor, and Mr. Joseph Kaschmitter. Fr. Verhoeven counseled the some 60 men present to make a thorough study of the credit union movement before instituting a unit, in order to insure its ultimate success. Mr. Kaschmitter also discussed on the early history, purposes and accomplishments of the Central Verein, commenting upon the resolutions adopted by the C. V. convention of last year.

The St. Joseph's Society has been alert to the needs of the day, modifying its objectives to meet contemporary conditions, likewise keeping in close touch with the Central Bureau. Members of the group contributed a total of \$13.50 to the Central Bureau Emergency Fund, for example, and have been as liberal as their circumstances would permit in donating to the Expansion Fund.

With the C. V. Youth

WHAT has been adjudged the most impressive May Day celebration ever sponsored by the Young Men's and Young Ladies' District Leagues of St. Louis was held on May 20th in Holy Trinity Church. Some 400 young people were joined by older men and women as well as by 20 priests on the occasion.

The candle light procession wound its way from the Church through the parish grounds to the school building; parishioners on the streets bordering the church property had erected miniature altars in their windows. After the recitation of the rosary, the litany of the Blessed Virgin and the act of consecration, the prefect of one of the young ladies' sodalities crowned the statue of the Virgin and the participants returned to the church.

The sermon here was delivered by Rev. C. J. Martin, spiritual director of the young men's section, on devotion to Mary and to the cause of true peace. Solemn benediction was celebrated by Rev. Joseph Lubeley, pastor. Following the religious services a joint meeting took place; Rev. Anthony T. Strauss presented the principal address, while Rev. George J. Boennighausen, of New Mexico, likewise spoke.

Each year for the past eight years the Young Men's League of the Jefferson City, Mo., Deanery has co-operated with the young ladies' societies in sponsoring a Catholic Youth Day. And each assembly has been considered equal if not superior to its predecessor.

Thus with the assembly conducted at Bonnots Mill on May 11th. It is reported, for example, that approximately 2000 members and visitors participated in the program, held throughout the day.

After the parade the delegates and others attended solemn field mass celebrated by Rev. Anthony Talir, of Frankenstein, with Rev. Blase J. Scheffer, of Vienna, preaching the sermon, on the requisites for a successful life. In the afternoon the mass meeting was addressed by Mr. John Koester, Sr., of Jefferson City, on the history of the early church in central Missouri; by Mr. Paul Markway, of Jefferson City, and Miss Mary Ann Winkelmann, of Wardsville, on the Natl. Cath. Rural Life Conf. and the Church and rural life respectively. The principal address was delivered by Rev. George J. Hildner, of Villa Ridge, on soil conservation.

Solemn benediction, with Rev. R. B. Schuler, spiritual director of the Young Men's Section, C. U. of Mo., officiating, concluded the program.

The N. C. W. U.'s Burse

IN not a few of the Dioceses, cut out of the former Great Plains, the vicissitudes of an economic kind to which agriculture has fallen heir make themselves felt not to farmers alone but also to the Church. Hence, if the well-springs of religion and the spiritual life are not to dry up, the Bishop must seek to overcome the difficulties of the present situation.

For one thing priests are needed, now and in the future. It is therefore Most Rev. Aloisius J. Muench decided to establish a number of burses, or scholarships for seminarians, intending to safeguard to the greatest possible extent the education of priests for the Diocese of Fargo. The N. C. W. U. has vouchsafed one such burse in honor of Our Lady of Good Counsel. As of May 10, \$3,186.55 have been contributed towards this fund, most of the donations coming from members and branches of the N. C. W. U. Particularly of late, others, members of the C. V. and the readers of *Social Justice Review*, have likewise remembered the burse.

Between April 14th and May 10th the following donations were received by Most Rev. Bishop Muench:

From Office of National Treasurer, N. C. W. U.: Minnesota Branch \$40; New York Branch \$92.85; Texas Branch \$15; Indiana Branch \$15; Pennsylvania Branch \$18; Missouri Branch \$11; Wisconsin Branch \$4; Ohio Branch \$5 and Illinois Branch \$2. From: North Dakota Branch \$15; Illinois Branch \$2.30; Ohio Branch \$20; Minnesota Branch \$223.10.

Necrology

ZEALOUS priests have at all times been numbered among the officers and members of the Central Verein. This fact is a primary reason for the enduring success of the organization.

It would be difficult to discover in all the history of the C. V. a priest to whom that term applies more aptly than to Rt. Rev. Msgr. Charles H. Thiele, of Fort Wayne, Ind., who died Apr. 17th after a protracted illness. He was 78 years old.

Even the secular press recognized in him a man and a priest of superior excellence. The *News-Sentinel*, a Fort Wayne daily, for example, remarked that Msgr. Thiele "was one to whom the adjective 'saintly' could deservedly be applied. He was a zealous shepherd of his flock. He knew them, one and all; worried about them, made their happiness his happiness and their sorrows his sorrows. If it was bread they needed he gave them that."

Many honors had come to the deceased, but he wore them all with a self-effacing humility. A diocesan consultor, moderator of the Fort Wayne deanery, and rector of St. Peter's Parish since 1905, Msgr. Thiele was never too busy to serve his people.

He was an ardent friend of the Central Verein, having served for many years as spiritual director of our Indiana Branch in the Fort Wayne Diocese. And on two occasions, during economic depressions, when national C. V. officers were in doubt as to where to hold the annual conventions, Msgr. Thiele threw open the doors of his parish to welcome the organization. These were the 1921 and the 1931 assemblies. And on frequent occasions he attended the national gatherings himself, and was a regular attendant at the Indiana conventions.

Tribute to the deceased's many sterling qualities was paid by Most Rev. John F. Noll, Bishop of Fort Wayne, in his eulogy at the funeral mass celebrated on Apr. 21st by Very Rev. Msgr. Michael J. Aichinger, of Logansport, a former assistant to Msgr. Thiele. All officers of the mass were priests of St. Peter's Parish, ordained during the Monsignor's tenure as pastor there.

Msgr. Thiele was born in Leer in East Friesland, Hanover, Germany, and came to this country as a small child with his parents; the family settled in Maryland. Ordained on June 29, 1888, after completing his theological studies in St. Francis Seminary, Milwaukee, the deceased was appointed pastor in Monterey, Ind., where he remained until 1898. In that year he was transferred to Whiting, filling this pastorate until 1905 when he was appointed pastor of St. Peter's. Msgr. Thiele celebrated his golden sacerdotal jubilee on the anniversary date in 1938, after which he retired from active service as pastor, although continuing to reside at the parish rectory. Since June of last year he was confined to the hospital.

Surviving are two brothers and several nieces.

Pneumonia claimed the life of Mr. George J. Phillipp, also of Fort Wayne, on May 5th. A close friend of Msgr. Thiele, first vice-president of the C. V. from 1937 to 1940, and for a time president of the St. Joseph State League of Indiana, Mr. Phillipp was ill only four days prior to his death; he was 67 years old.

The services rendered by the deceased to our organization are indeed many and varied. In 1921 and 1931 for example, he served as chairman of the committee charged with the obligation of providing the means and the general set-up of the two conventions conducted in Fort Wayne in those years. In addition, Mr. Phillipp attended many other C. V. assemblies. A Life Member since 1935, he procured a similar membership for his wife, Mrs. Anna Phillipp, in 1939. Mrs. Phillipp, together with four sons and three daughters, survive him.

The deceased came to Fort Wayne in 1914 from New York to establish a church goods store which he operated until his death. As a young man he became interested in the Central Verein and throughout his life remained a loyal co-worker of the organization. He was a generous benefactor of the Central Bureau, sending us substantial contributions from time to time as well as gifts of books. More particularly, he was a benefactor of the missions. Regularly he would send large consignments of statues, crucifixes, vestments, prayer-books and other articles of devotion or for sanctuary use.

The funeral services were conducted on Friday, May 9th. The official representative of the C. V. was Mr. John Eibeck, of Pittsburgh, former national president.

Having experienced more than one sad trial in recent years, Dr. Francis M. Schirp has departed this life at Reno, Nevada, 72 years old. During the years he spent in New York City where, for a time, he taught in high schools conducted by the Society of Jesus, he was an active member of the Local Branch of the C. V. An able speaker, he was much sought after; he addressed the mass meeting held in Indianapolis on the opening day of the C. V. convention of 1909, winning rounds of applause.

The deceased wrote several books, one on Luther, and also a History of Germany. To the Cath. Encyclopedia he contributed the article "Germans in the U. S." Before coming to this country he had studied at the well known college conducted by the Jesuits at Feldkirch and after graduation from this institution at the University of Bonn. After his arrival in the United States, in 1893, he taught at Canisius College, Buffalo.

The honorary president of the Brooklyn Federation of the C. V., Mr. Joseph F. Dehler, died on Apr. 20th at the age of 62. For 25 years the deceased had been secretary of the Federation and honorary president for 15.

A native of Brooklyn, Mr. Dehler was for 44 years a member of the Most Holy Trinity Union Guard, serving as captain for 25 years. Among other offices he held that of honorary trustee of Holy Trinity Church and member of the board of directors, Our Lady of Consolation Home for the Aged. The wife and nine of his 13 children, one a Dominican Sister, survive the deceased.

Miscellany

NINE more gifts to the Central Bureau Emergency Fund have been received since Apr. 15th, from five priests, three laymen and one society. The contributions amounted to \$26.50.

Total contributions to date, \$4230.67, have come from 353 friends in 29 States. Ninety-three bishops and priests have donated \$889, 147 laymen \$1314.04, 25 laywomen \$357.13, 86 societies, \$1663.50 and two institutions \$7.

The Central Bureau was constituted the official headquarters of the Natl. Cath. Women's Union on May 9th with the unveiling of a bronze tablet, erected on a pillar of the Bureau building opposite the plaque designating the institution as the central office of the C. V. The ceremony was performed by Mrs. Mary Filser Lohr, president of the women's section of the Central Verein.

A substantial number of national and local officers had assembled for the ceremony. After the actual unveiling the group repaired to the C. B. meeting hall to be addressed by Mrs. Lohr, Rev. A. T. Strauss, of St. Charles, Mo., spiritual director of the N. C. W. U., and Mr. F. P. Kenkel.

The Bureau has in point of fact served as the headquarters of the women's organization for many years. At the New Ulm convention, however, it was decided to make public this fact by the erection of the plaque.

During the month of May a great number of celebrations were conducted in commemoration of the issuance of *Rerum novarum* and *Quadragesimo anno*. Some of these were exceptional, all were motivated by a desire to make better known the principles and doctrines of the encyclicals.

It is our intention to publish a comprehensive report of at least a few of these observances in the next issue of *Social Justice Review*.

During her stay in the vicinity of St. Louis early in May, Mrs. Mary Filser Lohr, president of the Natl. Cath. Women's Union, attended two district meetings of leagues affiliated with the women's organization. On May 9th she participated in the monthly session of the St. Louis League, while two days later she addressed the semi-annual meeting of the St. Charles Deanery District League, held in St. Paul, Mo.

Before coming to St. Louis Mrs. Lohr attended a meeting of the Chicago District League, N. C. W. U., on May 7th.

The Patriarch of Jerusalem has conferred upon Most Rev. Christian H. Winkelmann, Bishop of Wichita, Kan., the rank of Knight Commander of the Order of the Holy Sepulchre. The notification of the honor was cabled to Most Rev. Francis Kelley, Bishop of Oklahoma City and Tulsa, and Prior of the Order in the United States.

This is the third honor of high distinction received by Bishop Winkelmann within the past six months. Late in the fall the prelate was named Bishop Protector of the Third Order of St. Francis in the United States, and more recently was appointed supreme spiritual director of the Catholic Knights of America.

A remarkable tribute to the accomplishments of the Central Verein is paid by Marguerite Horan Gowen in her column published in the *Catholic Standard and Times*, weekly of Philadelphia, for Apr. 25th. The writer reviews succinctly the history of the organization, its aims and the extent of their realization, and its efforts in behalf of God, Church and country.

The article stresses particularly this point: the C. V. "has today a tradition of service, is sure that its principles are sound; it carries on toward a realization of Christian Democracy . . . Functional organizations, such as the Central Verein, in which the average man works for the common good from spiritual and patriotic motives, are the hope of the future."

To commemorate the silver jubilee of the establishment of the National Catholic Women's Union, auxiliary of the Central Verein begun in 1916, a special souvenir history is being prepared. The book will be distributed on the occasion of the national conventions in New York City and will be placed on general sale shortly thereafter.

The souvenir will cover the pre-history of the N. C. W. U., the reasons which led to its founding, its formative period, accomplishments and program of action.

DAS SOZIALE APOSTOLAT

ERLASSE UND VERORDNUNGEN EINES GEISTLICHEN REICHSFÜRSTEN.

III.

DAS Ländchen scheint im erwähnten Jahre von der Seuche verschont worden zu sein, denn ein Mandat vom 16. Nov., 1713, das die ergriffenen Massregeln noch einmal einschärft, spricht nur davon, dass „die ansteckende böse Krankheit um sich reisse“, und „unserm Lande sich zu nähern beginne.“ Am 21. April, 1714, jedoch werden die verboten gewesen Saitenspiele und Lustbarkeiten wieder erlaubt, und zwar im Sommer bis 10 Uhr und im Winter bis um 9 Uhr abends. Bereits 1715 im August und 1721 im April mussten wiederum Mandate der Pest halber erlassen werden, die jedoch nichts Neues bringen. Der Titel des in Pamphletform gedruckten Mandates vom 16. April, 1721, dürfte von Interesse sein; weil derselbe ein gutes Beispiel des damals üblichen Kanzeleideutsch bietet: „Publicirtes, hochfürstliches Würzburgisches, allgemeines Mandatum. Wegen der zu Marsilien und derselben Gegend des Königreichs Frankereich dermahlen noch so grassirend als weiter um sich greiffender wie auch in Pohlen continuirender Contagion.“ Auch ein Stück aus der guten, alten Zeit.

Während der Viehseuche sehen wir die hochfürstliche Regierung als Beschützer der Juden auftreten, während der Pest aber richtet die Obrigkeit gegen dieselben sehr strenge Erlasse. Diese bezogen sich meistens gegen Fremde und Betteljuden, während die „Schutzbefohlenen Juden“ sich nur eine Besichtigung ihrer Wohnungen gefallen lassen mussten, damit sie in ihren Haushaltungen „bessere Reinigkeit (als sie bisher gepflogen) künftig halten mögen.“ Der „Schutz-Brief“ galt nur für eine Familie und deren Gesinde und „alte und arme Eltern, so keine Handlung treiben“. Daher befohlen wurde, „weder ein Bruder (oder Schwester) noch andere Befreunde“ den Aufenthalt bei angesehenen Juden zu gestatten, sondern dass jene, wie auch das etwann antreffende herrenlose Gesindel sogleich hinauszujagen sei. Da dieses Mandat die Judenschaft schwer betroffen zu haben scheint, da manche Angehörige und besonders Lehrer und Vorsänger, ohne besonderen Schutzbrief sich im Hochstifte schon länger aufgehalten hatten, wurde am 13. September, 1713, ein Mandat erlassen, das die Vorschriften dahin milderte: solche „Geschwistrige“, die schon etliche Jahre „in Brod und Dienst“ bei einem mit Schutzbrief versehenen Juden gestanden hätten, sollten nicht vertrieben werden. Ebenso galt diese Ausnahme für „Schulmeister und Vorsänger“, „deren alle sie ohnmöglich entbehren könnten.“ Im Laufe der Jahre werden die Juden noch öfters erwähnt,

jedoch nur in den gegen herrenloses Gesindel, Bettler und Landstreicher gerichteten Mandaten. So wird in einer dieser Verordnungen allen Beamten anbefohlen, scharf Obacht zu geben auf die „Bettel- und Schnurr-Juden, weil die ledige Erfahrung“ bewiesen habe, dass von ihnen „die mehrsten Einbrüche und Beraubungen der Kirchen und Unterthanen vollbracht werden.“ Ausser Viehhandel scheinen die Juden meistens Handel mit Federn, Lumpen und Haaren getrieben zu haben, denn während der Seuche Anno 1713 wird besonders eingeschärft, die Juden dürften „keinen ansländischen Feder-Wollen- Haar- Flax und Hanfft noch alten Kleyder-Handel“ betreiben, da „dergleichen Waaren den Gift leicht an sich ziehen.“

Neben den Pesttafeln erblickte der Reisende an den Grenzen des geistlichen Fürstentums noch Zigeunertafeln. Deren Aufschrift verbot diesen Nomaden nicht nur das Ueberschreiten der Grenze, sondern sie verkündeten auch die Strafen, deren die unerwünschten Gäste im Uebertretungsfall gewärtigt sein mussten. Das Pönal-Patent vom 18. Juni legt die Notwendigkeit dar, dem überhandnehmenden Unfug zu steuern, da von dem „Diebs-Räuberisch-Zigeuner und Jaunerisch und Herren-loses Gesindt“, insbesondere gegen Landleute und die Einwohner kleiner Weiler und abgesondert liegender Mühlen, Schandtaten verübt würden, „die ohne die grösste Erstaunung und tragendes Christliches Mitleiden gegen seinem Neben-Menschen, nicht einmal angehört und vernommen werden können.“ Da dem Gesindel energisch gegenübergetreten werden sollte, so wurde die Anwendung der in „der peinlichen Hals-Gerichts-Ordnung Kayser Carls des Fünften denen Räubern und Dieben angesetzten Rad- und Galgen-Straffen“ gestattet und anbefohlen.

Gerädert und gehängt wurde zwar im ersten Betretungsfall noch nicht, aber die Buchstaben F. C. (fränkischer Kreis) sollten jedem Zigeuner und Gauner, er „seye auf einer Missethat ergriffen worden oder nicht“, auf den Rücken gebrannt werden. Der arme Sünder wurde dann über die Grenze expedirt, nicht ohne dass ihm vorher eingeschärft worden war, „dass im Wieder-Betreffungs-Fall der Strick ihme ohnfehlbar zutheil werden würde“. Gegen die Zigeuner- und Jaunerweiber sollte ebenso verfahren werden; für Kinder unter 18 Jahren will die Regierung sorgen und sie im Christenthum und „einer solchen Profession“ unterrichten, „worin sie ihr Brod auf eine zulässigere Weise, als deren Eltern gewinnen können.“

Milder verfuhr man übrigens gegen Vaganten, „unter welcher Zahl auch die frembde Spielleut und Betteljuden begriffen seynd“, wie es im oben erwähnten Patent heisst. Diese sollen bis zu einem bestimmten Tag das Land räumen, widrigenfalls sie, „wenn es zumahlen starke und gesunde Leuthe seynd“, nach „wohlgemessener Abprügelung“ Urfehde schwören

müssten. Beim zweiten Betretungsfall wurden auch diese gebrandmarkt, beim dritten dagegen „gar mit der Todes-Straff“ bedroht. Hart wie diese Massregeln sind, so erscheinen sie durch die Umstände geboten gewesen zu sein. Die Unsicherheit war zur Zeit so gross, dass sowohl während der Nacht als auch während des Tages „Dorff-Wachten“ aufgestellt wurden, und das Mandat vom 31. Juli, 1720, verordnete, dass kein Unterthan sich unterstehen soll, zur Tag- oder Nachtwache seine „zur Wache unfähigen Kinder oder Leuten“ zu stellen. Im Jahre 1723 erstreckte sich dieses Verbot sogar auf die Knechte.

Trotz dieser Massregeln und der Abpatroullierung der Strassen und Wege durch Soldaten waren Beraubungen einzelner Gehöfte häufig; insbesondere Geistliche scheinen behelligt worden zu sein. Es dürfte interessieren, Einsicht in das Verzeichnis der Gegenstände zu nehmen, die in Oberschleichach den Räubern in die Hände gefallen waren. Das Mandat, eine Art Steckbrief, berichtet, bei diesem vierten Einbruch im Pfarrhof des besagten Ortes sei der Pfarrer misshandelt und ihm nebst Baargeld „auch etliche silberne Schnupftabackdosen, 2 paar silberne zusammen gekettelter Hembder-Knöff/ 1 *Agnus dei* mit Diamanten besetzt und mit Reliquien angefüllt“, dann, nebst anderem „ein grosser brauner Koches-Rosenkrantz mit einem grossen silbernen angehängten Krucifix, und ein paar silberne Schuhschnallen“ entwendet wurden. Ferner befand sich unter den gestohlenen Gegenständen „eine Helffenbainner Schreib-Tafel in einem braunem Futteral“/ und „ein im Feuer vergulter Cirkel“. Der Verdacht fiel auf „so verwegene Gesellen, als welche sich für Metzger“ ausgaben und am genannten Orte mit „einem gelben Metzgers-Hund“ gesehen worden waren. Ob die Thäter den Behörden in die Hände fielen, erfahren wir nicht. Doch ein Mandat aus dem Jahre 1725 enthält die tröstliche Nachricht, eine Anzahl gefährlicher Subjekte habe in Giessen Bekantschaft gemacht mit der peinlichen Inquisitionsprocedur der hessischen Regierung und sei bei besagter Behandlung so wenig zurückhaltend mit ihren Aussagen gewesen, dass sämtlich „noch in der Irre herumvagierende“ Complicen bekannt geworden waren. Erst im 19. Jahrhundert sollte das Räuberwesen in Deutschland sein Ende finden, nicht ohne vorher von dem aufsteigenden Dichterheros idealisirt worden zu sein.

(Schluss folgt.)

F. P. K.

Nun ist es auch dem Kolpingverein zu Philadelphia gelungen, sich ein eigenes Heim zu erwerben. In der Nähe der St. Heinrichs-Kirche gelegen, wurde das Gebäude am 4. Mai, einem Sonntag, eingeweiht. Sein 16. Stiftungsfest beging der Verein am letzten Sonntag des Monats Mai.

Der C. V. und die Missionen.

ALS der verstorbene Pfarrer Theodore Hammeke im Jahre 1916 auf der Generalversammlung zu New York dringend bat, der C. V. und die C. St. möchten sich doch der deutschen, von der Heimat durch den Weltkrieg abgeschnittenen Missionare annehmen, vermochte er nicht zu ahnen, welch segensreiche Früchte seine Empfehlung zeitigen würde. Monat für Monat, Jahr für Jahr, versendet seit jenem Augusttag in New York die C. St. nach allen Weltgegenden Gaben an Missionare. Deren Urteil über diese Tätigkeit ist ein dauernd günstiges. So schrieb uns P. Francis Roeb, O.F.M. jüngst aus China:

„Wir können dem lb. Gott nicht genug danken, dass Er uns den guten C. V. als Missionsfreund geschenkt hat. Ohne die freundl. Bemühungen dieses Vereins würden wir augenblicklich überhaupt keine Missionsalmsen mehr bekommen. Wenn unsere Privatwohlthäter nicht mehr wagen, Geldsendungen nach China aufzugeben, so findet der tapfere und immer hilfsbereite C. V. immer noch Mittel und Wege, uns Missionaren zu helfen. Möge der lb. Gott Sie, werthe Herren, und alle lb. Mitglieder des C. V. dafür ganz besonders segnen!“

Der jetzige Apostol. Präfekt von Lintsing ist der hochwst. Hr. Joseph Ly; Pater Roeb ist dessen Vikarius und Prokurator. Er schreibt darüber:

„Prokurator! Was soll ich prokurieren? Natürlich money. Aber woher nehmen und nicht stehlen? Bitte bleiben Sie unsere Prokuratoren, wie Sie das seit Gründung unserer Präfektur, 1931, bereits gewesen sind. Ob Sie nun die Almsen an mich persönlich senden oder an Msgr. Ly, das bleibt sich gleich. Jedenfalls ist es immer eine grosse Hilfe für unsere Apostol. Präfektur.“

Mit der gleichen Post, die uns diesen Brief brachte, empfangen wir ein Schreiben des P. Januarius Grewe, O.F.M. aus Yücheng-Hanchuang vom 2. April:

„Ich habe nicht viele Bekannte oder Freunde in Amerika. Das werden Sie an den spärlichen Gaben ersehen können, die für mich bei Ihnen einlaufen. Aber vielleicht verfügen Sie über einige unbestimmte Missionsalmsen. Wenn es Ihnen möglich wäre, mir von diesen einen Teil zu überlassen, dann wäre ich Ihnen sehr dankbar. Meine Bitte ist um so dringender, als Msgr. Jarre, unser Bischof, mir die grösste und zur Zeit aussichtsreichste Missionsstation des Vikariats Tsinanfu übertragen hat. Ich habe eine grosse Schule, 220 Kinder, die grösste Missionsschule des Vikariates, von den Stadtschulen abgesehen. Aber was mir die Sache schwieriger macht, als den Stadtschulen, ist der Umstand, dass die Kinder dort zu Hause wohnen, bei mir aber auch von der Mission verpflegt werden. Denken Sie an, jeden Tag 220 Kinder! Wegen der Armut kann ich von den Landkindern nur einen geringen finanziellen Beitrag verlangen. Aber die Schule ist notwendig, weil sonst unsere Christenkinder auf dem Lande gar nichts lernen würden.“

Die Sorge des Missionars um die Verpflegung der Kinder ist nur eine aus vielen. Pater Januarius steht z. B. vor der Notwendigkeit, trotz allen Widerwärtigkeiten wenigstens vier Kapellen zu bauen! „Sorge ich nicht für die Kapellen“, so schreibt er, „dann gehen mir alle diese Christen wieder verloren, und meine Mühen und die Almsen der Wohlthäter wären dann